

THE

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Eccelesiastical Affairs.

### THE BURIALS BILL.

MR. OSBORNE MORGAN'S Burials Bill has come under that sort of treatment by the Opposition which appears to have been adopted as their plan of tactics for the session. The principle of the measure was acceded to in the Commons last session by a very large majority. It was then, on the motion of the Home Secretary, referred to a select committee, of which he was Chairman. Great pains were taken by that committee so to adjust the details of the bill as to give every reasonable assurance to the opponents of the measure that their apprehensions of its mischievous working would be obviated, and their somewhat fastidious sentiments would be spared. In this shape it came down to the House for confirmation, but the compromises which had been effected upstairs were nevertheless repudiated by the Opposition, and for want of time to push the measure through it was withdrawn. This year the bill was again read a second time by a large majority. On Wednesday last it got, after a discussion of between two or three hours, into a committee of the whole House. Every amendment, however, was made a peg upon which to hang a fresh discussion of the principle. The first clause was the only portion of the bill that was got through before the clock put an end to the committee for the day, and, however vigilant and assiduous Mr. Osborne Morgan may be in utilising the fag-end of night-sittings, there seems no very promising chance of his being able to send the bill up to the House of Lords this session.

The measure is unquestionably one for which abundant justification may be pleaded. If the reason for urging it is founded in sentiment rather than in a substantial grievance, the reason also for opposing it is of precisely the same nature. With regard to some ecclesiastical communities, however, it can hardly be denied that the existing law operates with cruel effect, and even where this is not the case, it ought to be borne in mind that sentimental wrongs are sometimes among the hardest to be borne. Any legal interference with the burial of our dead which has a natural tendency to enhance our sorrows, and to some extent even to embitter them, should be able to show for itself some better ground of justification than that it is one means of exhibiting to the world the ecclesiastical ascendancy of the clergy of the Establishment; for, really, this we take to be the sole

object kept in view by those who so persistently refuse to sanction the proposed change in the laws of sepulture. The true antagonism is between some twenty thousand parsons, and several millions of Nonconformists. It is, moreover, a kind of antagonism which in most of our rural parishes the latter cannot avoid. Death comes to all families, whether resident in town or country, and it is felt to be an injustice that so large a portion of the British community should be precluded by the law of the land from enjoying those alleviations in committing their dead to the soil which are most in accordance with their own feelings.

The *Pall Mall Gazette* of Thursday last takes exception to the course pursued by the Dissenters in reference to this question. It has found out that Mr. Miall's motion was "a perfectly fair issue to raise, and that no fault need be found with him if he chooses to go on raising it every session," but it cannot reconcile with a policy which attacks "the principle of a special recognition by the State of any one religious body," the subsidiary policy which aims at getting rid, one by one, of annoying details. The writer regards it as "contemptible." He characterises it as "petty and unhandsome." We cannot say we look upon the matter in that light at all. We may regard an assault upon this or that detail as very inferior in importance to an assault upon a principle out of which the detail grows, but because one is a large question and the other is a small one, as compared between themselves, it does not strike us that it is either petty or contemptible whilst in pursuit of the more important point, to settle, if you can, the less important one. Indeed, few persons would be able accurately to foretell how far the smaller settlement might contribute towards that of the larger. If we were asking a *privilege* at the hands of the Legislature there might be some force in the reasoning, but we are not; we are simply asking that which we regard as our right, and from which we are excluded by a policy founded in injustice. We should be extremely silly to allow ourselves to be persuaded that dignity requires us to abstain from every minor effort to right ourselves, whenever we shall have determined upon making a supreme effort. In all these matters, we must be governed by circumstances which promise the speediest success. It is, undoubtedly, possible that, in this respect, our judgment may have been mistaken, but to contend that it is both unworthy and "mean," appears to us to proceed upon a very arbitrary estimate of human motives.

The *Pall Mall Gazette* seems itself to doubt the force of its own reasoning. We say this because it endeavours to strengthen it by a plea which can hardly be said to be justified by the facts of the case. "It does not even appear," it says, "that the clergy and their friends in Parliament are disposed to insist upon using the Burial Service in the case of those who prefer its omission. What they dislike is the having their churchyards thrown open to the performance of service of any kind, however abnormal, which may suit the fancy of the friends of the deceased person." Now, surely the writer in the *Pall Mall Gazette* should have known that in almost all the towns of England of any size, public cemeteries are open "to the performance of service of any kind"—without any great wrong being done to the clergy, and without the occurrence of any scandal; and

that Mr. Osborne Morgan's Burial Bill applies to those places only in which no cemetery exists. Why should one half of the population of the kingdom be placed under different conditions with regard to the burial of their dead from the other half? or what ground is there for anticipating that scandals will arise in rural parishes which have not arisen in thickly-populated towns? The truth is, that the exclusive power which is possessed by the rural clergy over the parish churchyards, is one of the most visible symbols of their ascendancy, and it is not so much, we fear, because they anticipate uncharitable or irreligious exhibitions at the burial of the dead, as because they are averse from losing that sign of their supremacy, that they so violently object to the guarded provisions of Mr. Osborne Morgan's Bill.

### ECCLIASTICAL NOTES.

WHOEVER may think that Church reform is a highly practicable matter, and that it will come in time to save the Church from disestablishment, should take note of the history of the Ecclesiastical Courts and the Ecclesiastical Courts Bill. The Legislature has been invited to deal with the former for many years, and indeed, once did something towards clearing them out. Still, however, abuses remain. But you can't get rid of abuses as long as the Establishment exists. Look at the Ecclesiastical Courts now, as they were described by Lord Shaftesbury on Friday last. They enjoy an income of some 72,000*l.*, made up of marriage licences, clerical institution fees, visitations, &c., some 10,000*l.* of this is received by the bishops' secretaries, and 8,000*l.* by the diocesan chancellors. The former officers appear to have little to do, and the latter next to nothing. As Lord Shaftesbury said, the office is, in almost every instance, an absolute sinecure. One chancellor candidly informs the earl that he receives perhaps three letters a year, and is paid 400*l.* a year for putting his signature to the answers. Then there are the "registrars"—who divide 21,500*l.* between them, that is, have nearly 1,000*l.* each. The duties of these gentlemen are, however, as a rule, performed by a deputy, indeed there is one, we believe, who has not been in England for more than a quarter of a century. A registrar who does his own work says that it takes him eight hours a week and that he receives 1,000*l.* for this. Then there are apparitors. The diocese of Exeter gives an illustration of the apparitor's duties. He has to bear the mace before the bishop, and he does it "by deputy." The Earl of Shaftesbury proposes to reform all this, and to prevent for the future "this intolerable abuse of public money." But how does he get along? He makes substantially no progress whatever. For thirteen years, as the Archbishop of Canterbury told the House, this reform has been strongly pressed upon the bishops, and they have been "very anxious" to deal with it; but it isn't dealt with, and the Earl has had to leave out of his measure one important clause in order to get it through a second reading; and it having passed a second reading nothing will come of it this year.

The clause left out provided that any three laymen might institute suits against a clergyman, either for immorality or for heresy, without the concurrence or approbation of the bishop. The Bishop of Peterborough determined that if this should be persisted in he would have the whole bill thrown out. He thought it would lead to the wholesale increase of ecclesiastical prosecutions; and when it was stated that the prosecution of Mr. Purchas cost one side 8,000*l.*, and that the removal of a clergyman from office took six years and cost nearly 13,000*l.*, it does seem, on the face of it, desirable that prosecutions should not be multiplied.



Indeed, the Marquis of Salisbury declared that nothing could be more mischievous than to give increased facilities for ecclesiastical suits. "They knew," he said, "what was the state of matters in the Church of England at the present moment. But for the preventive of expenses the two parties in the Church of England would fly at each other's throats." So Lord Salisbury gave up his clause, and ecclesiastical litigation is to be kept at as high a price as possible. It is still to cost 8,000*l.* to one side to get a judgment against unlawful performances, and 13,000*l.* to eject a clergyman from his benefice. The bishops stand up for this almost to a man. But how is it that all this expense is only incurred in the Establishment? How long could a "criminous" Nonconformist minister hold office? And how is it that it costs the Establishment scores of thousands of pounds to get its formal work done, while it costs all the Nonconformist Churches absolutely nothing for similar work? We want no paid chancellors, registrars, or apparitors, and when the Church comes to be disestablished it will be found remarkably easy to do without them, but not before.

An election of an incumbent for Bilston, at which popular excitement ran very high, and some very disgraceful scenes occurred, has given occasion to some writers to suggest that this is the sort of thing that will happen all over the country if disestablishment should take place. But, again, how is it that "this sort of thing" does not happen in the Nonconformist Churches? How is it that it does not happen in America and Canada? The Bilston case has, as far as we can see, nothing to do with either Establishment or disestablishment, Conformity or Nonconformity. It proves that the people of Bilston are occasionally apt to disgrace themselves, and that from want of habit, they are unapt in the discharge of their duties.

The Ecclesiastical Titles Act Repeal Bill was substantially got through the Commons in the small hours of yesterday morning, but not without a vigorous resistance. Mr. Newdegate charged down upon it at full speed. The measure, as our readers know, is not a party measure, for it finds support from some members of the Opposition, while it is opposed by some members of the Liberal party. Mr. Newdegate, therefore, found support from Mr. McLaren, whose argument against the bill was, however, not a very consistent one. The House sustained the bill by 176 to 91, a handsome majority, especially when we recollect what the vote was twenty years ago. Once more it was challenged, and a majority of 102 once more sustained it. A third division just before two, and only 45 could be mustered against it. Then the opponents gave up, and the bill passed through committee. It's not all over yet, however; for, no doubt, the obstructive policy which has characterised this more than any other session of Parliament, will be resumed on the third reading. But, nevertheless, it will be carried.

Mr. McArthur has made a good case against the Government in the matter of education and religion in Sierra Leone. Calling attention on Monday to the general state of affairs on the West Coast of Africa, he remarked that it was "somewhat strange that England was at the same time abolishing the concurrent endowment of religious bodies in her colony of Jamaica and establishing the system in Sierra Leone. The Church Missionary Society were paid 500*l.* a year, the Roman Catholics received 150*l.*, and the Wesleyan Methodists had been informed that any representation they might make on the subject would receive favourable consideration; but these last objected to the system as likely to promote religious strife, and hoped it would not be persevered in." Mr. Knatchbull-Hugessen, in reply, clearly indicated the Government prepossession in favour of concurrent endowment. His answer was, that "though the objection to concurrent endowment was fair enough on the part of those who objected to all endowments, yet in some cases religious equality was best secured by concurrent endowment, and in others by no endowment at all, according to the feelings of the population. Consequently, the refusal of the Wesleyans to accept a grant was no reason why the efforts of other religious bodies should be neutralised by want of support from the State." But how can that be "religious equality," at which the hon. member says he aims, if there be endowment of some, but not of all? The whole policy of the Colonial Office in this and similar matters will shortly have to be reviewed.

The foundation-stone of a Church Literary Institute has just been laid at Bradford. Advantage was taken of the occasion to say a good deal about the origin of Church property, which some of our

Episcopalian friends are so unwisely fond of discussing. A late member for Bradford, and Earl Nelson, who followed him, adopted the private theory, and spoke upon it at some length. There are, therefore, evidently, a few who still believe in it, as there are a few who still believe in the Corn Laws.

The *John Bull* has an article on the state of Paris, and thinks that the recent events teaches many lessons. It asks, amongst other things,—"Will it teach the great Liberal party the value of an Established Church? Will it lead pious Dissenters to reflect on the magnanimity of their ancestors in 1688, who preferred to cast in their lot with the Church against a common foe, rather than accept temporary favours from a hand that aimed at the extirpation of the truth?" It may be difficult to see the connection between the state of Paris and the support of the Seven Bishops in 1688—but this cannot be difficult to see—that although religion has been supported by the State in France to the tune of some millions a year, and State-supported churches abound in Paris, France and Paris are what they are. Ought not the *John Bull* to have asked, "Will it teach the great Liberal party what little value there is in an Established Church?"

#### MR. ALLON ON DISESTABLISHMENT.

The current number of the *Contemporary Review* contains a very able article from the pen of the Rev. Henry Allon, entitled, "Why Nonconformists desire Disestablishment." The paper is apparently adapted to meet the arguments which at one time or another have been advanced by men of the Dean Stanley school. Mr. Allon begins it with some remarks upon the disputants in the Anti-State-Church controversy. This, however, has nothing to do with the main question, and might just as well have been avoided. A good deal of desultory and discursive argument follows, when Mr. Allon states:—

The fundamental principles of Nonconformity are not very occult, they are obvious enough when stated, and yet, practically, it seems necessary to reiterate even their primary elements. It is impossible within the limits of a short paper to enter into lengthened or detailed exposition; but it may help both the intelligent discussion and the beneficial solution of the great questions now pending, if the controversy can be cleared of irrelevant matters, and directed to the definite principles and practical issues really involved in it.

Mr. Allon goes on to say that Nonconformist argument rests, as it always has done, upon a religious basis. As he says:—

The entire history of English Nonconformity has been religious in its origin and in its fundamental principles. So far as I am aware, there has not been a single secession from the Establishment, whether under the Tudors, the Stuarts, or the House of Hanover, that had its origin in either ecclesiastical politics or theological dogma, that was not originated in purely religious necessities. The assertion so broadly made, that the Puritan Nonconformists became such for the maintenance of Calvinistic doctrine, is just as true as that Oliver Cromwell became Protector for the maintenance of Independency, or that Charles II. became king for the maintenance of Episcopacy. It is the old fallacy of the *post hoc, propter hoc*. In the first place Puritanism and Nonconformity are neither synchronous nor synonymous. Puritanism was simply the religious element in the Church of the Reformation, as distinguished from its merely political or merely moral elements. The Puritans were a religious sect within the Church, not an ecclesiastical sect without it. They were pre-eminently the religious Protestants of England; the men who in the reformed Church maintained the reality of distinctive spiritual religion, of direct personal relations between the Spirit of God and the souls of men. Puritanism was a creed, and not an ecclesiastical party; the designation was first applied by Montagu to the framers of the Lambeth Articles.

Even during the Commonwealth, making just and reasonable allowance for the excited passions and wild speculations of such a period, religious feeling was paramount. Prelacy was rejected and disallowed, at any rate by the Independents, not for ecclesiastical or dogmatic reasons, but for reasons partly religious and partly political. As administered by Laud it had been an instrument of religious and civil tyranny; as such it had been suppressed with the monarchy, which it had corrupted and betrayed; and as such only it was disallowed, solely because latent and perilous powers of a monarchical and despotic reaction were in it. The fundamental principle of the Independency of the Commonwealth was neither ecclesiastical theory nor theological dogma, but religious life.

Nonconformity was, no doubt, as Mr. Allon maintains, purely religious in its basis, but this is not all the question. What is modern Nonconformity? Mr. Allon traces this from its old roots, and vindicates it accordingly:—

Modern Nonconformity is not unfaithful to its historical tradition. In no intelligent, honest sense of the term is its basis political. Through the teachings of practical experience it has come to be a theoretic principle held with a clear and strong conviction; it is a faith as well as an expediency. We contend for it as we would contend for the Bill of Rights, or for Magna Charta, convinced that it is essential in order to the practical realisation of the most precious liberties and interests of Church life. We are exhorted by Mr. Matthew Arnold to forbear "the assertion of our ordi-

nary selves."\* The *Quarterly* reviewer asks, "Why, when both (State-Church and Free Churches) exist should one be taken from us?"† The answer is surely obvious. A State-Church is not a co-ordinate, co-equal institution. Because it is a State-Church it claims national jurisdiction; it affects the relative position and appeals to the suffrages of every member of the nation. As between one unestablished Church and another—a Congregational Church, for instance, and a Roman Catholic Church—the reasoning would be valid. The Congregationalist may debate, in the domain of pure argument, the ecclesiastical theories and the theological dogmas of the Roman Catholic Church; he may laugh at its assumptions of supremacy and exclusiveness; he never thinks of asking the Legislature to abate its demands, simply because the Legislature does not enforce them. But the claims of a State Establishment are enforced upon the Nonconformist by the political power; the revenues of the nation are entrusted to it, prerogatives are conferred upon it, which necessarily make the law partial, and constitute invidious and artificial social distinctions. Until recently, the civil power distrained the goods of the Nonconformist, or put him in prison, whether he were Jew, Turk, or Infidel, if he refused to contribute to its sustenance; nor even yet may he bury his dead in the parochial graveyard; nor, how ever qualified by learning, or superior in competitive examination, may he, as yet, occupy a professor's chair, or enjoy the emoluments of the national Universities. Ecclesiastics in the Senate make laws for him, as the avowed partisans of an exclusive Church, or hinder otherwise just and beneficial laws from being made, as the history of every session of Parliament proves. Thanks to his own fortitude and fidelity, his list of practical grievances has been greatly lessened within the present generation. But their memory is fresh; those which remain are not pleasant; and of those which have been removed, not one has been generously conceded—every one has been wrung from the resisting hands of shrieking and protesting prerogative. The Nonconformist, therefore, feels no obligation of conscience to forbear "asserting his ordinary self." He claims only what he deems the sacred rights of a citizen and of a religious man.

This is very good, and still better is the manner in which the author proceeds to distinguish between the subjects of Nonconformist and other debate. He therefore declines to enter upon the question of Episcopacy, or any other sectarian question, and meets Dean Stanley upon the question of disestablishment. We quote what we think to be the best portion of Mr. Allon's remarks upon this subject:—

The question is—Is it religiously right and expedient for them, as such, to express their religiousness by taking a particular Church into organic connection with their Government—appropriating national revenues for religious uses, and entrusting them to its administration; and, as the correlative obligation, taking upon themselves to control the standards, the constitution, and the action of that Church, as a security for the right appropriation of these revenues?

It is not necessary to contend that there are no advantages in Established Churches; it would be unjust and foolish to deny that there are many. We may admit, as Mr. Baldwin Brown has done, that in certain stages of social development Established Churches may confer upon a community religious benefits which it could not otherwise realise. As much might be said for any system of feudalism, or of despotism, that the world has seen. It does not follow that because in former times, when the people were less instructed and had less power of self-control, when they were less competent to provide for their own religious life, and to direct it, an Established Church seemed the best means of securing certain religious benefits, it is the best means now, under conditions of social and religious life altogether different. The Churches called into existence in heathen lands by Congregational missionaries, are necessarily under a dictation and a tutelage that would be deemed a tyranny in English Congregational Churches. Difficulties and objections, again, are not, *per se*, valid reasons for rejecting institutions or things—they are only indications of imperfection; they are valid reasons only when they preponderate. The world has seen as yet no church or institution against which imperfections and shortcomings may not be alleged. The real question is one of comparative advantage and disadvantage. Conceding that in certain states of society the benefits conferred by State Establishments may have been great, it is still possible that they may be inexpedient and injurious now; nay, more, it may be questioned whether, these admitted benefits notwithstanding, that there were not even then overbalancing disadvantages. With the example of the first three Christian centuries before us, when, if ever, these distinctive influences of establishments were needed, and considering the undoubted historic fact that a rapid deterioration of the spiritual character of the Church followed its establishment by Constantine, it may well be doubted whether it would not have been better for the purity and efficiency of the Church, had it been left still to struggle for existence, and to be disciplined by experience, unprotected; and whether the distinctive benefits of establishment did not hinder developments which are the nobler growths of Christian manhood; thus generating defects which made possible the failures and corruptions which are so palpable and so mournful in the Church's history. Can we doubt that the spiritual character and progress of the Episcopal Church in this country would have been very different had it been a voluntary, and not an Established Church? Be this as it may, the question is one of comparative advantage and disadvantage. We neither question certain advantages of establishments, nor deny certain disadvantages of voluntary churches, when we contend for the inexpediency of the former. We simply say, Look at the general results of both: what have they respectively done? Wherein have establishments failed notwithstanding their peculiar advantages? wherein have voluntary churches succeeded notwithstanding their peculiar disadvantages?

This, of course, is not the highest argument, but

\* "St. Paul and Protestantism." Preface, p. xx.  
† No. 300, p. 452.



it is a good one as far as it goes, as also are others that are adduced by Mr. Allon. This, for instance, is very good :—

Both philosophy and experience will teach us that the influence of establishments, as such, is to neutralise the elements of spiritual power in a Church rather than to intensify them. The self-reliance, the freedom and flexibility, and the conscious and undivided responsibility of an independent Church of necessity develops its inherent qualities of adaptation and devout dependence in a higher degree than is possible in a Church that is externally and artificially sustained, that in doctrine, ritual, and rubric is stereotyped by Act of Parliament, and that is practically irresponsible either to patron or congregation for the work done by its clergy. Other things may be a compensation for those disadvantages; but the conditions of subjective development are manifestly inferior. Indeed, it is hardly presumptuous to say that much of the depreciation of Free Church life that is current is simply a shrinking from its more strenuous demands upon personal energy.

Mr. Allon proceeds to discuss the distinctive advantages of an Establishment considered in all its aspects, that is to say, its practical aspects. Amongst his propositions we find the following :—

3. Establishments are inherently hostile to freedom. The State defines the Church with which it enters into compact, determines its dogmas, prescribes its ritual, and limits its ministrations; these stipulations are the necessary conditions of the prerogatives which it confers.

The freedom of the Church is one thing, the freedom of the individual member of the Church is another. The former is the only freedom that can be reasonably claimed—freedom for every church to formulate its own doctrine, to regulate its own worship, and to administer its own discipline, "not being without law to God, but under the law to Christ"; and this is not at the outside only, but throughout the course of its history, as fresh light and a higher knowledge shall guide it. It is this liberty which established churches surrender. In doctrine, in worship, they virtually refuse all fresh teachings of the living and indwelling Spirit of God. They make a treaty with the civil power, whereby they surrender all legislative control over their own doctrine and worship. So far from being freedom, it is the entire surrender of freedom; the State practically rules the Church. It does seem an extraordinary paradox to affirm that a church so restricted possesses a freedom superior to that of the Nonconformist Church, whose fundamental principle is a disavowal of every authority external to itself, which has come into existence through the assertion of its independence, and which can modify its doctrinal standards and its ritual of worship according to its advancing theological science or æsthetic tastes. In certain cases trust-deeds prescribe beliefs as the condition of holding property; but this does not affect the general principle of Church freedom. In an Establishment not only is no clergyman or church congregation at liberty to depart from the standards imposed by its own ecclesiastical authorities, which is reasonable, but the entire Church, in defiance, it may be, of the judgment of its own ecclesiastical authorities, must submit both its creed and its ritual to the supreme legislation of Parliament, and to the adjudication of courts of law. True, the latter only interpret the standards of the Church as they find them, but the power to alter both doctrine and worship is with the former. Both the doctrine and the ritual of the Church of Henry VIII. are Acts of Parliament—the Act of Uniformity is an Act of Parliament, of which the Book of Common Prayer is a schedule. No doctrine or ritual has ever been adopted or modified save by Act of Parliament. Were the Parliament and the Sovereign to cancel or alter the creeds and articles of the Church to-morrow, the Church had no legislative power to hinder it. Convocation might protest, clergymen might secede, but this is their only resource. This, I say, is an entire surrender of freedom. To preserve to themselves such freedom Nonconformists have seceded from the Establishment, and nothing would induce them to surrender it.

Upon the whole question Mr. Allon remarks :—

With our brethren of the Establishment it must rest to remove the things that hinder—whether they will persist in affirming it to be our Christian and reasonable duty to think as they think, and conform ourselves to their practice; or whether they will renounce all invidious claims to legal prerogatives and ecclesiastical supremacy, and be contented with the natural advantages which the wealth, and culture, and social position of the Episcopal Church must, at least for generations to come, assure them. Nay, is it not nobler to say, whether they will be contented without respect to these things, without either unholy ambition or unspiritual striving, to take their simple place in the sisterhood of churches? "He that will be greatest among you, let him be the servant of all."

#### A CLERICAL ELECTION.

The incumbency of St. Leonard's, Bilston, is at present vacant, and the post is in the gift of the parishioners. The election has been conducted amid scenes closely resembling those of a parliamentary contest. On Tuesday, the nomination took place at a most uproarious meeting. The proposers of the different candidates were not chary of praise to the gentlemen of their choice, nor of insinuation against his opponent. One speaker declared that they wanted a full-grown man; they did not want any babyism. Another retorted that his candidate was resolved not to succeed by lies or any dishonourable act. It did not follow that he who made the greatest noise was the best man. They wanted a minister who went about among men, not one who would fill his church by making holes in the churches and chapels around. Ultimately a show of hands was taken, and the result was in favour of the Rev. Chas. Lee. A poll was demanded on behalf of the Rev. C. B. Ward, the other candidate. This was at first objected to until some security was given for the payment of

the legal expenses. The difficulty was got over by both parties pledging themselves to share the legal expenses between them. The excitement was not confined to the meeting; it spread to the town, where frequent groups hotly discussed the merits of the candidates—so hotly as sometimes to lead to fears that the public peace would be disturbed.

The polling took place on Wednesday and Thursday, amid scenes of a rather riotous character. The opposite parties were distinguished by colours which were ostentatiously worn; cabs, externally placarded, and every other kind of vehicle, ran through all parts of the town, conveying electors to the poll. Around the polling places, five in number, large and disorderly crowds were collected. Sometimes voters were pulled from vehicles, sometimes violently assaulted. A mob of 2,000 in one case, having begun to throw missiles, were dispersed by the police. A drunken woman, wearing the colours of one side, drove right through the town; while on the other side, a band of Amazons on foot assailed all those who happened to bear the opposite badges. The excitement and turbulence reached a climax as the poll was approaching its close. When the Rev. Mr. Lee was found to be the winning candidate, his friends burned in effigy the Rev. Mr. Ward. This provoked a counter demonstration from the Wardites, who retorted on their opponents by a vigorous shower of bricks. Several wounded Leeites proved the efficacy of this measure. Defiant bands, armed with sticks, and of opposite sympathies, then paraded the town, and at the same time troops of colliery girls and lads, chiefly Irish, who for some reason or other had adopted the cause of the Rev. Mr. Ward, marching in regimental order, employed themselves in smashing windows. The police were in strong force in the town, and were actively employed in preventing, as far as possible, encounters between the rival forces.

#### THE PURCHAS CASE.

The Rev. Robert Gregory and the Rev. H. P. Liddon, two canons of St. Paul's, have addressed a letter to the Bishop of London, respecting the decision in the Purchas case. They state their intention to say the Prayer of Consecration in the Communion Service while "standing before the table," and pray that they may both be included in any proceedings which in the exercise of his coercive jurisdiction the bishop may think it his duty to sanction. They pray further that the case may be raised in one of the civil courts of Westminster, observing :—"In the impartiality of an ordinary English court of law we should have entire confidence, although we are well aware that failure would necessarily entail severer penalties than any adjudged by the Judicial Committee."

The Bishop of Carlisle (Dr. Harvey Goodwin), in a letter addressed to the Chancellor of his diocese, in reply to the remonstrance sent to the archbishops and bishops respecting the Purchas case, says he feels sure the remonstrants do not intend to exhort the bishops to set the law at defiance. He believes they really mean that, inasmuch as many Rubrics which are plain in their meaning are nevertheless broken, and yet no notice is taken by the bishop unless his interference is specially invoked, so the rubric concerning the position of the minister during the prayer of consecration should be deemed to be one of those which may be regarded as not requiring hard or iron uniformity. To that general view he is quite disposed to assent. "On the whole, my desire is to interfere as little as possible; where unrubrical practices have crept in I would trust to the clergy, now that attention has been pointedly called to the subject, to reform their practices in accordance with the directions of the Prayer-book, bearing in mind, however, that charity is greater than rubrics, and that one of the first considerations in every parish is to keep the unity of the spirit in the bond of peace. Above all, I would take this opportunity of expressing my most earnest hope that the clergy will not be led by the excitement of the times to give to these rubrical matters an importance which does not belong to them. I do not deny that innovations may be mischievous, and that they may even be undertaken with the purpose of bringing about ends which most of us would consider deplorable; but, after all, we must remember that we owe much of our improved decorum and decency of worship to innovators who were strongly condemned years ago, and that in the nature of thing forms and ceremonies are not, and ought not to be, matters of the very highest moment. To me the question is whether a clergyman preaches the Gospel in his church and acts out the Gospel in his parish; and if he does these things, I do not think it is wise to examine too carefully the spot which he occupies, and the direction in which he looks, when he celebrates the mysteries of our faith."

The *Guardian* publishes a very lengthy letter from the Rev. C. W. Furse to the Bishop of London, in which, while saying that he has obeyed the judgment, "with pain and mortification, which at every celebration is renewed" (he could have resigned his living with far less pain, and that he considered the only alternative), he argues that if the bishop's advice is generally followed it will be fatal to the Establishment :—

If you think you can act upon this unhappy judgment with impunity, then you know not the deep-seated steadfast determination of a large number of your clergy to maintain, in the face of all temporal extremities, what they know to be the Catholic truth and Catholic character of the Prayer-book of the English Church. My Lord, this storm will not blow over. In times of danger the eye is apt to be caught only by the most

salient points. Possibly your eye may be attracted only to the advanced and extreme men, who go by the name of "Ritualists," and you may anticipate danger there, but only there. I trust that your lordship does not so deceive yourself. Without any desire to disown our sympathy with these devoted brethren, where honestly we entertain it, or any impatient wish to engage in new alliances (though a crisis like the present is favourable to hasty coalitions), we, who may be counted by thousands in the laity and clergy of the English Church, are resolved to live, God helping us, in the maintenance of the Catholic character of the Church of England, all ultra-Protestant and Puritan and Erastian forces notwithstanding. We are in earnest; we know what we believe; and we are some of us old enough to know what trial and confessorship means. We also know that, counting heads through England, we are in a minority, but that we pray will not provoke us to be bitter and sore-tempered in our work. The majority of professing English Churchmen are with your lordship. Your judgment is popular; your letter to Mr. West will be popular; this is your happy fortune; although I am bound to say, in justice to myself as well as to your lordship, that I believe you would, with equal confidence, espouse the view which chanced to be unpopular if so be it were your conscientious judgment of what was religious and true.

I have said that the consequences of your letter, mild and tender as it is, will be fatal if you proceed to the execution of your resolve. You have reserved the sword of your magistracy, not in a courtly sheath (the simplicity and frugality of your character would disdain such dissimulation), but underneath the robe which drops from the father's breast.

Nevertheless your fatherly persuasion will fail in accomplishing its end. The cause is too great for us to yield to you at your discretion. You will not yield. Events will sadly prove my prophecy. And what is the alternative? Draw your sword, and it will place the side of the Established Church! Priam will rejoice and Priam's children. My Lord, you are in a great dilemma. But your dilemma is due to the lamentable fact that you put your hand to that fatal judgment. Execute it against others, as you have inflicted criminal costs upon Mr. Purchas, and although you, doing your duty as you believe, may have an inalienable consolation in the patient suffering of your lot, the Established Church of England will lament your action to its dying day.

The report of the English Church Union submitted to the annual meeting on Tuesday thus summarised the recommendation of the council on the Purchas case :—"Having regard, therefore, to all the circumstances connected with the several decisions of the Judicial Committee of the Privy Council touching ornament and ceremonial, and more especially to the fact that in the latest case the Court has made lax custom as a contemporaneous exposition of the law, the president and council can only arrive at this conclusion—That where clergy and laity have concurred, or may concur, in reviving those older and better practices where the rubrics and canons prescribe or permit, there, at least, patient perseverance in what is Primitive and Catholic must be relied upon to produce in a time a newer custom which even the Courts may feel compelled to recognise as a more consistent contemporaneous exposition of that same law."

#### THE POPE'S REPUDIATION OF THE PROPOSED PAPAL GUARANTEES.

The letter of the *Daily News* special correspondent, dated "Rome, June 2," gives the substance of the new Encyclical letter, in which the Pope proudly repudiates the "guarantees" proffered by Italy.

His Holiness commences his letter by reminding the universal Roman Catholic Prelacy of his having told them, some months ago, that he was in a very bad way, and he now regrets to be compelled further to assure them that matters are going on from bad to worse. True, there is a silver lining to the cloud, for never, not at least for a very long period, has such a rare unity been observed amongst the faithful (an announcement which will be received with much satisfaction at Munich); a unity revealed in countless prayers, pilgrimages, above all in ardour of charity; which perhaps may be translated into humbler language as the sending to the Vatican of much hard cash. The Subalpine Government—for His Holiness, of course, never condescends to speak of King Victor Emmanuel's rule as the Government of Italy—is naturally anxious to throw dust in the eyes of the faithful, and with that view the Parliament has voted and the King has sanctioned "certain futile immunities and privileges which are vulgarly called guarantees, and which are put forward as a substitute for the civil principality of which, by a long series of machinations and of parricidal arms, it has stripped us." His Holiness again reminds the bishops that in his letter of the 2nd of March he pointed out the "absurdity, the malice, and the mockery" of the aforesaid guarantees; but—and here the piscatory style comes into full force—"as it is the habit of the Subalpine Government to combine a perpetual and base simulation with an impudent contempt of our Pontifical dignity and authority, it has shown by facts that it holds in no esteem our protests or complaints, and our censures, and therefore, notwithstanding the judgment passed by us, it has not omitted to stimulate amongst the supreme bodies of the kingdom the examination and discussion of these guarantees, just as if there was something serious in their nature." But that they are a mere joke, has been made, His Holiness continues to observe, only too clear by the general tone of the discussions in the Italian Chambers, where they were revealed in their true colours, and it was seen that they were only a malicious and fraudulent mask for the enemies of the Church. His Holiness



ness proceeds to proclaim to the whole world, through the bishops whom he directly and immediately addresses, that he is not, and will not be, mystified by these pretended guarantees of the Subalpine Government, and that he utterly rejects the titles, the honours, the immunities, the privileges, the securities, which he declares to be utterly worthless for the purpose of securing to him the prompt and free use of the powers divinely entrusted to his keeping, and for defending the requisite liberty of the Church. Such guarantees, he adds, are no substitute for "that civil principality with which Divine Providence meant to strengthen and furnish forth the Holy and Apostolic See—a civil principality secured to the present Pontiff by legitimate and unshaken titles, and by the possession of more than eleven centuries." His Holiness declares that in the establishment of any system of guarantees under the domination of another prince he sees only danger, because that prince might become a heretic or a persecutor of the Church, or be at war with other princes, or have a war within the boundaries of his own kingdom. The mere attempt to pass such a law at all as that relating to this subject by any civil Government is a monstrous outrage upon the rights and liberties of the Church, to which alone has been entrusted by heaven the power of determining its relations with the State. The outrage of the Subalpine Government against the Papacy is an outrage to all States, as the power of the Church is held for the benefit of all; a consideration which naturally leads the Pope to express the hope that the princes of this world, to whom such an example as the usurpation oppressing the Papacy can only prove hurtful, may be all brought by God to a common thought and a common will, this common thought and common will being the restoration to the Holy See of its rights, and with them the restoration to the visible head of the Church of his full liberty and of the much longed-for peace. The bishops are exhorted to hasten by their prayers, and by those of the faithful, this consummation. The Encyclical Letter closes with the customary Apostolical Benediction.

**M.P.'s and the Disestablishment Question.**—Mr. Johnston, one of the members for South Essex, has been interviewed by some of his Non-conformist supporters, in consequence of his vote against Mr. Miall's motion for the disestablishment of the Church of England. The explanation given by the hon. member was not deemed wholly satisfactory.

**THE LATE DISESTABLISHMENT MOTION.**—At the meeting of the Oxfordshire Association of Baptist Churches, held on Tuesday, May 30, the following resolution was proposed by Mr. Belcher, seconded by Mr. Cubitt, and carried:—"That this association expresses its admiration of the earnestness, talent, and judgment with which E. Miall, Esq., M.P., has brought forward his motion for disestablishment in the House of Commons—its satisfaction with the amount of support which it received there, and its assurance of the co-operation of the churches of this association in his future efforts to secure full and lasting liberty and equality to all the churches of this land."

**CHURCH AND DISSENTING MINISTERS.**—The first ordination held in Cornwall for 300 years was held at Truro on Sunday, when eight deacons and eleven priests were ordained. The Bishop, in the course of his address to the young ministers, stated that for his part he had no hesitation whatever in saying that he looked upon the ministers of every denomination in this country as true ministers of Christ. He knew no test by which their work could be tried which would not come to that result, because he saw that men under their ministry had accepted God's truth—that men under their teaching did live better lives—that men by their voices were awoken out of slumber; he saw that there were those whom they had called and had brought near to his Master; and when he saw that the Lord had so blessed their work he could not doubt for one moment that their work had His approval and that He had sent them.

**SALE OF CHURCH LIVINGS.**—Two agents for the sale of Church livings stated in the *Times* of a few days ago, that they have at present 300 to dispose of. The following are "samples" of their wares:—Advowson of a Rectory for sale, situate near Bury St. Edmund's, Suffolk, and close to a railway-station. The net income is about 360*l.* a year, exclusive of a small rectory house. Population small. Incumbent aged seventy-one. Price about 2,400*l.* Principals or their solicitors are referred to, &c.—Advowson for sale of a Rectory, beautifully situate in the best part of the county of Gloucester, two and a half miles from a good town and railway-station. There is a superior residence, and a net income from rent-charge and glebe of 350*l.* per annum. The church is a beautiful structure. Population about 500. Good schools. Apply, &c.—Advowson of a Rectory for sale, situate two miles from a railway station, in one of the best eastern counties. Excellent house and grounds. Net income 840*l.* a year. Good society. Immediate possession. Price only 7,000 guineas. Apply, &c.

**THE CHURCH IN THE RURAL DISTRICTS.**—The following is an extract from "Church Reform," by the Rev. J. C. Ryle, the eminent Evangelical clergyman:—"It is nonsense to deny that there are scores of large parishes in almost every diocese in England where the parochial clergyman does little or nothing besides a cold formal round of Sunday services. Christ's truth is not preached, soul-work

is neglected, the parishioners are like sheep without a shepherd. The bulk of people never come near the church at all. Sin, and immorality, and ignorance, and infidelity increase and multiply every year. The few who worship anywhere take refuge in the chapels of Methodists, Baptists, and Independents, if not in more questionable places of worship. The parish church is comparatively deserted. People in such parishes live and die with an abiding impression that the Church of England is a rotten useless institution, and bequeath to their families a legacy of prejudice against the Church, which lasts for ever. Will anyone pretend to tell me that there are not hundreds of large English parishes in this condition? I defy him to do so. I am writing down things that are only too true, and it is vain to pretend to conceal them. But what does the Church of England do for such parishes as these? I answer, nothing, nothing at all. It is precisely here that our system fails and breaks down altogether."

**THE BISHOPS AND THEIR OFFENCES.**—The Rev. J. W. Burgon, of Oriel, first warning his readers that it is wrong "to speak evil of dignities," proceeds to speak evil of the Bishops of his Church in a letter to the *Guardian*, from which we quote the following choice passage:—

Our bishops, if they desire to recover the respect and good will of the Church at large (which it cannot be too plainly declared that certain of them have forfeited), must learn to conduct themselves in the affairs of the Church after a wholly different fashion from that which, for some time past, has become habitual to them. "Essays and Reviews," the disestablishment and confiscation of the revenues of the Church in Ireland, Dr. Temple's uncanonical consecration, the Unitarian Communion in Westminster Abbey, the Unitarian Revision Committee, that accursed bill which has for its avowed object the secularisation of our Universities, and last not least, this Lictionary business, suggest a serious catalogue indeed of offences to have been committed by the successors of the Apostles within a single decade of years. A learned and thoughtful friend, whose name would command general respect if I were to give it, wrote, "If the Church of England is destroyed, it will be the bishops who destroy it." I grieve to be obliged to admit that I am entirely of his opinion.

**ARCHDEACON LEE AND THE IRISH CHURCH CANONS.**—The Archdeacon of Dublin has published a solemn dissent from the constitution and canons adopted at the General Synod whose sittings recently terminated. Dr. Lee denies the authority of the Synod, "a body deriving its power and jurisdiction from an Act of Parliament," and recognises only the ancient synod of the Church, consisting of the archbishops and bishops and the rest of the clergy, which last met in St. Patrick's Cathedral in September, 1869. He particularly dissents from those canons which prohibit the use of the cope in ministering the communion, forbid bowing during Divine service, and give authority to the select vestry to change the structures or ornaments of a church against the will of the incumbent. He concludes his "dissent," which he promulgates in legal form as prescribed by the Disestablishment Act, with an earnest "protest against the narrow and intolerant spirit which pervades this wearisome catalogue of wearisome and unprofitable negations." The Rev. Hugh Lefroy Baker, rector of Derver, diocese of Armagh, has also—though in more general terms—recorded his dissent from the constitution and canons, on account of the alterations made in the "Articles, doctrines, rites, discipline, ordinances, and formularies" of the United Church of England and Ireland; and further dissents from and protests against all rules or canons that hereafter may be enacted by the General Synod.

**THE DISESTABLISHMENT QUESTION IN THE WEST OF ENGLAND.**—A series of meetings on the above subject were held at Maisey Hampton on the 22nd, Fairford 23rd, Lechdale 24th, Arlington 25th, and at Cirencester on the 26th ultimo, at which meetings the Rev. C. P. McCarthy delivered addresses. The lecturer having recently seceded from the Church of England, after twenty years' experience as a clergyman of the State Church, described the great evil arising from this connection. In commenting on the speech recently delivered in the House of Commons by Sir Roundell Palmer, in which the hon. member portrayed in glowing characters the happy effects of the State Church in rural districts, he declared that such a description was very largely at variance with the facts of the case, and quoted a forcible passage from the recent pamphlet of the Rev. J. C. Ryle in support of his conclusion. As an illustration of the evil in the internal working of the State-Church system in the rural districts, Mr. McCarthy also cited the parish of Verran, in Cornwall, as a case coming within his own experience. The venerable vicar, the Rev. S. J. Trist, a devoted Evangelical minister of the Church, died suddenly. The parishioners, anxious to retain Mr. McCarthy or a successor of like character, petitioned the Dean and Chapter of Exeter, in whose gift was the living of Verran, that he might be elected, but no notice was taken of the request. According to their usual mode of proceeding, the living was disposed of in the following fashion:—In this diocese the Dean and Chapter have at their disposal sixteen or more livings, and having found themselves unable to agree among themselves as to the division of this patronage, they have recourse annually to this expedient: On the first Saturday of every year the Dean and Chapter and the Canons meet in the chapter house; the clerk prepares tickets, on which the name of each living is written; they are then put into a bag, the tickets are then shaken up, when each of the State patrons entitled to the presentation of these livings draws in turn the tickets out

of the bag. Canon Cook in this case had the good fortune to draw the ticket for Verran, and having a friend of Ritualistic tendencies, he lost no time in inducting him into the said living, to the great dismay of the parishioners, when, as might be expected, the church, which, under Mr. McCarthy's ministry had been crowded, was at once deserted for humbler places of worship, where the Gospel was faithfully preached. The worthy lecturer also exposed the debasing effects of public sales of Church livings, as advertised in the *Times* and other periodicals. The following resolution was duly moved and seconded, and unanimously adopted, viz.:—"That the time has come when the subject of disestablishing and disendowing the Church of England should be made a prominent question of all denominations, in order that the Christian religion may be fully emancipated from the trammels and corrupt influences of the State."—*From a Correspondent.*

## Religious and Denominational News.

### THE CHRISTIAN COMMUNITY.

This society is nearly a hundred years old; at least, its ninety-ninth anniversary was celebrated on Monday evening last at the London Tavern. Amongst those who watched its early struggles and who gave it his hearty sympathy and support was John Wesley. He saw that it met a great want which the regular ministry of the Church was not able to cope with, and that it presented a field in which the humblest Christian might labour with no faint hopes of success on behalf of the sinful and ignorant. It should be understood at once, however, that the "Christian Community" is not the child of Wesley, or of Methodism in any shape, ancient or modern, or any other denomination. Wesleyans support it, so do Churchmen, so do the several sections of the Church of Christ. What is the object of the society? To preach the Gospel to the poor, to visit workhouses and casual wards, to read the Bible, and to enforce its message in the open air, and to speak words to wayfarers that will be more precious than the Balm of Gilead, and bear fruit after many days.

The annual gathering on Monday evening was very numerously attended. Mr. Robert Baxter presided, supported by Mr. Atkinson, secretary, Rev. J. H. Wilson, Rev. G. M. Murphy, Rev. J. Peckstone, Chaplain of Bethnal-green Union, Rev. Mr. Lovell, Gen. Burrows, Dr. Ellis, &c. After the hymn "Rock of Ages" had been sung, the Rev. J. H. Wilson offered prayer.

Mr. ATKINSON presented the report, which, before detailing the ordinary operations of the society during the past year, called attention to the centenary celebration which the committee had in view. It had been deemed desirable that there should become tangible memorial of the society's one hundred years' existence, and that a hall should be built in some central part of London for the meetings of the society and for the use of the committee. The erection of such a hall would be a source of permanent income to the society, and would relieve the committee of much anxiety as to the raising of funds. The subscription list had been already commenced, and there was every encouragement to proceed with the undertaking. It was generally admitted by those who know the working of the society that for a hundred years it had been the pioneer of the agencies now in operation for carrying the Gospel to the poor. Fifty or sixty years ago it almost stood alone in lifting its voice against iniquity and ignorance. Its work from its commencement until now has been to bring the Gospel within the reach of the poor and neglected. During the past year the workhouses—including St. Luke's, Clerkenwell, Holborn, St. George's-in-the-East, Shoreditch, and Bethnal-green—had been regularly visited. The mode of procedure was to visit the sick, infirm, and able-bodied wards and halls. The poor people heartily appreciated the visits paid to them. Even in the workhouse denominational differences prevailed; but it was found that to read the Bible, to offer prayer, to sing a hymn, or to say a few words of exhortation, formed a religious service to which objection was seldom taken. Mr. Atkinson read several letters from those who had visited the workhouses of the metropolis, and from the superintendents of these houses. Of Clerkenwell it was stated that many of the inmates, especially of the female ward, had for some time evinced a strong desire to listen to the Gospel. The little acts of kindness shown by members of the Christian Community in giving occasional treats to the poor people had disposed their hearts to receive religious instruction. Several of the oldest inmates had been spiritually benefited by the services. In these cases the spirit of murmuring and discontent so often to be met with in the workhouse had given place to a thankful, happy frame of mind. The report next referred to the visitation of lodging-houses of the very lowest character. Thirty-seven of these had been visited with more or less regularity during the winter, and a few of the larger ones throughout the year. Referring to open-air services, Mr. Atkinson said that during the summer months they were found to be attractive to multitudes of loungers who never attended a place of worship. The addresses delivered were generally well received, although occasionally some opposition had to be encountered. During the winter ten free tea and breakfast meetings had been held, and religious addresses had been delivered to the hungry guests, who presented them-



selves in every variety of tattered clothing. Tract distribution had been extensively made use of. It was found that illustrated periodicals were the greatest favourites, the *Cottager*, *British Workman*, and *Band of Hope* being literally "fought for." It was very difficult "to give" them away, as they were sometimes torn from the visitor's hand before he could present them. Last year 97,214 tracts and periodicals had been distributed; this was owing to the liberal grants which had been made by several societies. In conclusion, the report appealed for yet more hearty co-operation. "Had we more workers and adequate funds, we could greatly extend every branch of our work; but we are often compelled to turn a deaf ear to urgent calls for extending our operations, and opening new mission-rooms." The annual income of the society was 196*l.* 4*s.* 1*d.*

The CHAIRMAN said that no one could have listened to the report without admitting that the society was doing a great deal of good in a most unostentatious way. For nearly a hundred years the society had been at work amongst the poor, and it would continue to have the same aim before it. It had been the means of stimulating Christian energy, and of multiplying agencies of a similar character. He could bear witness to the fact that during the last forty years a great change had come over the tone and temper of the lowest classes in the metropolis. Forty years ago tract distributors were insulted and mobbed; now, in not more perhaps than one in a hundred was a tract refused. There was everything to encourage the members of the society to pursue the grand work which for many years had been so signally blessed. Several addresses followed the Chairman's speech in support of the society's efforts. The Rev. J. H. WILSON argued that the society was founded on Scriptural principles, and should be encouraged by Christians of all denominations. General BURROWS referred to the contrast between France and England at the present hour, attributing the cause of the quiet and order existing here to the prevalence of Gospel preaching. He suggested the desirability of a Christian Community being established in every town and village, in which Christians of all denominations might work together for their common Master. The Rev. G. M. MURPHY spoke in favour of the various projects for the centenary celebration, and gave several pleasing instances of the good resulting from open-air services. The Rev. T. PECKSTON bore testimony to the labours of the society in Bethnal Green Workhouse, of which he was chaplain. Mr. KIRKHAM gave some interesting details of work in lodging-houses. The SECRETARY announced that three subscriptions of 100*l.* each had been promised to the centenary fund, and the Rev. J. GLANVILLE and the Rev. J. T. BROCKLEHURST having briefly addressed the meeting, the proceedings were brought to a close by a vote of thanks to the Chairman.

CHESHUNT COLLEGE.—It will be seen by advertisement, that the usual anniversary of this institution will be held on the 29th inst., and that the committee have secured Earl Russell to preside on the occasion.

BOXMOOR, HERTS.—The opportunity of the Sunday-school anniversary at Boxmoor Chapel, May 29, was taken to present the pastor, the Rev. H. C. Leonard, M.A., with a very handsome tea and coffee service, as a token of esteem and regard, and also of sympathy with him with reference to a recent burglary at his house. The chair was taken by T. Mickleth, Esq., who made the presentation in the name of the church and congregation, and the meeting was also addressed by the Rev. Jesse Hobson.

HAVEBHILL.—The Rev. John Simpson has retired from the pastorate of the old Independent chapel in this place, after having occupied the pulpit upwards of thirteen years. His resignation was formally read to the church and congregation last Lord's day. During Mr. Simpson's ministry the church has enjoyed a considerable measure of spirituality and peace, and he now retires from active work through failing health and advancing years. Through the kindness of friends he has been amply provided for, and will still continue to reside amongst his people, and where he has long laboured and won the esteem and affection of many friends.—*From a Correspondent.*

MEMORIAL TO GEORGE WHITEFIELD AT GLOUCESTER.—On Tuesday afternoon the memorial stone of a new church, which is being built by the English Presbyterians as a memorial of George Whitefield, in this, his native city, was laid by Mr. S. S. Marling, M.P. The site of the church overlooks the Park, and is, in fact, in the field which tradition points to as the place where Whitefield preached his last sermon in his native city. The church will be spacious and handsome. The Mayor and several county and city magistrates were present, together with Presbyterian and other ministers from far and near.

THE WESLEYANS IN CORNWALL.—The Methodists continue to hold a great gathering once a year in the "Gwennap Pit," Cornwall, where Wesley preached on several occasions to immense audiences—on his last visit, it is said, to 25,000 persons. The preacher on Whit-Monday was the Rev. Edward Shelton, of Truro, and the audience was estimated at 10,000. A good collection was made on behalf of the Wesleyan missions. The "pit" is a vast amphitheatre, chiefly natural, but having seats cut in its sloping sides. John Wesley makes frequent reference to the services which he con-

ducted here, and Charles Wesley wrote the fine hymn, "All thanks be to God, who scatters abroad," &c., in expression of the joy which he felt in reviewing, after one of these meetings at Gwennap, the progress of Methodism in that district.

MANCHESTER.—On Wednesday, May 24th, the Rev. Thomas Hamer, late of Dundee, was publicly set apart for the Christian ministry and recognised as pastor of the church and congregation worshipping at Cheetham Hill, Manchester. The Rev. J. A. Macfadyen, M.A., delivered an address on Congregational principles. The Rev. Professor Newth, of Lancashire College, offered the recognition prayer. The Rev. Professor Scott, LL.B., president of Lancashire College, gave the charge to the minister. Appropriate passages of Scripture were read by the Rev. J. Bedell, and the devotional exercises conducted by the Rev. Robert Best, of Bolton, and the Rev. R. W. Selbie, B.A., of Salford. In the evening there was a social gathering of friends and members of the church and congregation to welcome the new pastor. On the following Sunday the Rev. Thomas Green, M.A., of Ashton, gave the charge to the people. All the services were well attended.

HUYTON, LIVERPOOL.—On Thursday evening, the 8th inst., a service was held in the Congregational church, Huyton, Liverpool, in connection with the settlement of the Rev. Alfred Holborn, M.A., of the Universities of London and Berlin, as the pastor. The introductory discourse was delivered by the Rev. Robert Halley, D.D., and the recognition prayer offered by the Rev. Samuel Newth, M.A., New College, London. The Rev. John Stoughton, D.D., gave a singularly impressive charge to the minister, taking as his text 1 Chron. xxviii. 9, 10. The Revs. John Kelly, Samuel Pearson, M.A., Alden Davies, and C. M. Birrell, also took part in the service, and many other ministers from Liverpool and the neighbourhood testified their goodwill by being present on the occasion. On the following Sunday morning the customary sermon to the people was preached by the Rev. Samuel Newth, M.A., and the new pastor occupied the pulpit in the evening. A numerous congregation filled the church on both these occasions as well as on the previous Thursday.

LUTON.—On Thursday, June 1, the Rev. Henry Wonnacott, of the Luton Congregational Church, was set apart to the pastoral office. A cold collation was provided in the lecture-hall beneath the church, of which a large number of ministers and friends partook. After which, adjourning to the church, the service was commenced by the Rev. J. Brown, B.A., of Bedford, who conducted the devotional exercises. The Rev. S. McAll, Principal of Hackney College, delivered the introductory discourse, and also asked the questions. Mr. Charles Robinson, on behalf of the church, gave expression to the hearty and unanimous feeling with which they welcomed their newly-elected pastor. The recognition prayer was offered by the Rev. T. R. Stevenson, of Union Chapel. After which, the Rev. H. Allon, of Islington, delivered the charge. The Revs. J. Gray (Baptist), L. Kelynaek (Wesleyan), W. Baxendale (of Claremont Chapel, London), H. Richardson, and H. Tubb also took part in the service. In the evening the Rev. L. L. Bevan, LL.B., delivered the charge to the church. At a public tea held between the services, Arthur Webster, Esq., in the name of the friends, presented Mr. and Mrs. Wonnacott with a handsome silver tea-service as a token of their affection and esteem.

A BISHOP'S CONVERSION.—The Gloucester Corn Exchange was crowded on Monday night when the city auxiliary of the British and Foreign Bible Society celebrated its fifty-ninth anniversary. The chief attraction was that, for the first time, the Lord Bishop of the diocese, the Right Rev. Dr. Eliott, was to take the chair. He, in his opening remarks, explained frankly why he had not attended the meetings before, and how it was that he had only lately become an active member of the society. He had, he said, felt for years a difficulty which many others had felt as to the close co-operation the society implied between the Church of England and Nonconformists; he felt at the time that those who differed from him must work in their sphere, and he must work in his. But, he said, he prayed that Providence would bring a time when matters would be otherwise, and all might work in a common sphere. "And," he exclaimed amid loud applause from many of his clergy and laity—"I think I may say that that time has come." And he meant this, he said, from a sense of those mysterious workings for which it was hard to account save on the principle that the Holy Ghost was moving powerfully in drawing all more nearly together. And, further, he asked how, while seeking to present the Word of Life in a more accurate form, he could consistently refuse to join those whose purpose it was to send it into all lands? Thus his conversion had become so marked that he longed to see his hearers again many times upon like occasions; and he afterwards named cases of similar conversion on the part of other bishops.

WELSH NONCONFORMIST CHURCHES.—At a conference of the ministers and delegates of the Congregational churches forming the Carnarvonshire Association, held at Llanberis, June 7, the following resolutions in reference to the statistics of the denomination were unanimously adopted:—1. "That this conference rejoices to find from the report of the Memorial College at Brecon that the Congregationalists of Wales have, during a period of seven years, from January, 1862, to August,

1869, contributed the large sum of 134,605*l.* 11*s.* 6*d.* towards the liquidation of chapel debts, without reckoning the many thousands of pounds contributed for the same purpose by more than 250 churches from whom no returns have been received." 2. "That this conference from a fuller and more complete knowledge of the operations of the denomination in the county of Carnarvon, is enabled to state that the churches forming the county association have contributed during the ten years terminating 1870, more than 18,000*l.* towards the removal of chapel debts alone, in addition to the payment of interest, and the regular collections for the maintenance of the ministry and the support of public institutions connected with the denomination." 3. "That it is a source of deep satisfaction and gratitude to this conference that the strenuous exertions of the churches have been so far successful as to entirely remove all encumbrances from the great majority of our places of worship, and to relieve the minds of the ministers and delegates present from all anxiety in reference to the debt which still remains."

EAST LONDON CONGREGATIONAL ASSOCIATION.—At the half-yearly meeting of this association, held at Latimer Chapel on Tuesday evening last, there was a very large attendance. The Rev. J. W. Atkinson, pastor of the church, occupied the chair. Among the ministers present were the Revs. J. Kennedy, M.A., W. Bevan, J. Bowrey, W. Tyler, E. Price, J. L. Pearce, E. Schnadhorst, T. J. R. Temple, J. Thomas, B.A., J. S. Watts, J. Atkinson, sen., D. M. Jenkins, Courtenay, and Jones. The subject of conference, "Our Sunday-schools, and how to promote their efficiency," was introduced by Thomas Scrutton, Esq., who, being a member of the London School Board and a Sabbath-school teacher, was in every way qualified to open so important a discussion. In an extemporaneous address, which riveted the attention of all, he gave a brief outline of some of the work the educational board of the metropolis have sketched out for themselves; attacked many of the salient points of our Sabbath-school system, and showed how in many ways the efficiency of our schools might be very materially advanced. Particular stress was laid upon the importance of making our schools more comfortable and attractive. The discussion was continued with much spirit and animation by the Revs. W. Tyler, J. Thomas, W. Bevan, J. S. Watts, J. Kennedy, and several of the teachers of neighbouring schools. Of course much diversity of opinion prevailed upon many of the various phases of Sabbath-school reform, which the opener of the debate touched upon.

THE CONGREGATIONAL ASSOCIATION OF MONTGOMERYSHIRE.—The annual assembly of this association was held at Machynlleth, on Thursday and Friday, the 8th and 9th inst. At the conferences the following resolutions, amongst others, were unanimously adopted:—1. "That this conference desires to express its thanks to Mr. E. Miall, M.P., for bringing before Parliament the subject of the disestablishment of the English and Scotch Churches; and congratulates him on the able, temperate, and statesmanlike manner in which he stated the question, and rejoices in the measure of success which has attended his effort; and, further, regrets that the hon. member for the Montgomeryshire boroughs did not see his way clear to support the motion." 2. "That this association desires to express its cordial gratitude to Her Majesty's Ministers for the measures they have taken to secure a pacific settlement of the pending differences between Great Britain and America; and congratulates them and the country on the successful issue of the labours of the joint commission appointed by the two Governments. The association further expresses its earnest hope that the tribunal on which the commissioners have agreed will not only dispose satisfactorily of the present difficulties, but become a precedent for the adjustment of all other international disputes by arbitration instead of war." 3. "That this conference, while desirous of duly expressing its appreciation of the Education Act of last session, feels, notwithstanding, that it violates our principles as Dissenters and the rights of conscience in the power it gives to school boards to exact rates for the support of sectarian schools over which the public has no control." 4. It was further resolved to petition both Houses of Parliament in favour of the Burials Bill.

LONDON DIOCESAN HOME MISSION.—On Thursday the Bishop of London presided at the annual meeting of the friends and supporters of this mission, held at Willis's Rooms, St. James's. The report of the council entered at some length into the progress of the work during the past year, and concluded by pointing to the recent events in Paris, as serving to illustrate the usefulness of this and similar institutions, if only upon the low ground of expediency. The mission was commenced in 1857 by Bishop Tait, and since then it has been instrumental in locating missionary clergymen in many of the poorest and most destitute parishes, each one working with a single exception, a district with a population of from 4,000 to 8,000 souls. In several cases their labours have issued most happily in the growth of their mission districts into regular parishes, with churches built and endowments secured from the Ecclesiastical Commissioners, and the missionaries have been appointed as the permanent pastors of the flocks gathered round them by their evangelistic zeal and faithfulness. Grants from the Bishop of London's Fund had enabled the mission greatly to extend the sphere of its operations. The missionaries on its staff at the present time number twenty-nine, and they labour in



twenty-seven different parishes, while the total number engaged at various times in the work of the society since its formation amounts to eighty-three. The income for 1870 was nearly sufficient to meet all outgoings; it amounted to 7,019*l.* 14*s.* 2*d.*, of which 4,491*l.* 5*s.* was received from the Bishop of London's Fund, and was expended entirely upon the salaries of the missionaries; the remainder was derived from annual subscriptions, donations, church collections, &c., and devoted to the salaries of nine missionaries, and defraying the cost of management. The claims of the society were enforced in addresses by the Bishop, the Earl of Harrowby, Bishop Claughton, Rev. Canon Miller, Mr. A. Mills, Mr. Joseph Hoare, and others. The Bishop of Peterborough having to leave town, was unable to take part in the proceedings, which drew a large attendance.

**METHODIST NEW CONNEXION CONFERENCE AT NOTTINGHAM.**—The Methodist New Connexion annual conference commenced its sittings on Monday at Nottingham. The connexion was founded in 1797, and seven of its former conferences have been held at Nottingham. The returns show a slight decrease in the number of members of the body since last year, but in other respects satisfactory progress has been made. Since 1857 (when the last Nottingham conference was held) the number of chapels has increased 52 per cent., while the debts on the old chapels have been greatly reduced, and in some instances entirely removed. The number of members has increased 34 per cent., as also has the number of ministers, local preachers, and Sabbath-school teachers. The Sabbath-schools have increased 105 per cent., and the scholars 53 per cent. Mission operations in Canada have been extended, and missions have been established in Australia and the North of China, and have met with encouraging success, mission contributions having advanced 53 per cent. Services in connection with the conference were held on Sunday in the various chapels of Nottingham and the adjacent villages.

**SURREY CONGREGATIONAL UNION.**—On Tuesday, June 6, the summer meeting of the Surrey Congregational Union was held at Redhill Congregational Church. There was a good attendance of ministers and delegates. After a devotional service, the Rev. J. Hart, of Guildford, presided over the business, and delivered an address on the competitive spirit of Congregationalism. *Viva voce* reports in reference to the Evangelical work carried on in the county were given by the secretary (the Rev. A. Buzacott) the Revs. H. Arnold, J. Halsey, and Messrs. Pook and Bell. The iron chapel lately used by the congregation at the Rouel-road, Bermondsey, is to be removed to St. George's-road, Peckham, and will be ready for worshippers in six weeks. Funds were urgently solicited for this new effort. Travers Buxton, Esq., was chosen chairman of the union for the next year. An adjourned discussion on the resolutions of the London Board on ministerial ordinations and settlements then occupied the remainder of the sitting. A resolution moved by the Rev. J. Pillans, and seconded by the Rev. M. Mather, "That this meeting cordially approves the resolutions of the London Congregational Board of Ministers on 'Ministerial ordinations and settlements,' and will endeavour to act upon them in their respective districts in the county," being lost by two votes, dinner and tea were served in the Town-hall, and in the evening a public meeting was held, when addresses were delivered by the Rev. J. S. Bright, of Dorking; the Rev. P. J. Turquand, of Walworth; the Rev. R. Lewis, of Upper Norwood; and the Rev. Aaron Buzacott, B.A., of Peckham.

**SOCIETY OF FRIENDS.**—The yearly meeting closed its general sittings on Friday evening week, though the ministers and elders met on Saturday and again on Monday. The yearly meeting on the whole has been one of the most perfectly harmonious which has been held for many years. It has been deeply solemn and weighty throughout, and the evidence of the Lord's presence has been again and again gratefully acknowledged. The bearing of a large number of young men and women present has been very serious. We think we have observed a growing evidence of spiritual life in the society for the last few years, especially the last three, and simultaneously the decrease of the number of members has been lessening till this year an increase of fifty is reported. On Wednesday the great meeting-houses in Bishopsgate-street and those of Peel and Westminster were opened for worship. Those of the city were densely crowded and there was a large flow of Gospel ministry. Epistles to the several yearly meetings on the American Continent, to Ireland and elsewhere, as well as the general epistle to Friends in England, were drawn up, and were all of a very beautiful character, expressing much brotherly love and solicitude for the spiritual welfare of the churches. Three several epistles to the French people are issued. They are adapted to the people of Paris—to the nation at large, and to the rural population. They allude faithfully to "the Lord's judgments on the earth"; they breathe sentiments of love and sympathy, and call the people to a true, humble submissive allegiance to the dear Redeemer—the Prince of Peace. Justice cannot be done to these documents by a brief notice, and we trust that they will be published in England, as all the churches will be interested in their perusal. One afternoon was spent in a conference of men and women Friends on the War Victim Committee's past labours. On Sunday the public was invited to many of the meeting-houses, and ministers of the society preached to large numbers in the East London Theatre, the

Burdett Hall, George-yard Chapel, the closed meeting-houses of Barking, Hammersmith, Thakeham, Jordan, and other places; the work done by some being very great—viz., Mr. Jonathan Grubb preached in the morning at the Burdett Hall, in the afternoon to a class of women at the Metropolitan Tabernacle, at 6:30 in the Bedford Institute, Spitalfields, and at 8:15 in the George-yard Ragged School.—*Christian World*.

### Correspondence.

#### THE CHINESE GOVERNMENT AND CHRISTIAN MISSIONS.

To the Editor of the Nonconformist.

SIR,—I am asked if I wish the British Government to insist upon upholding Protestant missions in foreign lands by forcible intervention? This is a plain, straightforward question, and the following quotations from the columns of the *Nonconformist* will supply an honest reply:—

"It is a great mistake to suppose that the missionaries desire to be forced upon China at the cannon's mouth, or to see England go to war in order to demolish the ancient faith and overthrow the peculiar institutions of the empire. I believe that most of the missionaries feel as I do on this point, and, for my part, I would rather retire from China altogether than have a lot or part in such a crusade. The 'inevitable gunboat,' the cannon, and the sword have nothing to do with the work of converting men; and the messengers of Him who would not permit His disciples to command fire to come down from Heaven and consume the Samaritans, or to draw the sword in His defence, ought never to call these carnal weapons into play in their attempts to discipline the nation. If it were true that the Gospel could be introduced into inland cities and towns only at the point of the bayonet, the path to be chosen by the missionary, and the policy to be adopted by Christian Governments, would be plain enough."

These words were written by me in China more than a twelvemonth ago. That my views have not changed since that time will appear from the following extract from a speech delivered in Exeter Hall on May 11th:—

"I think we are on the eve of great troubles in China. Perhaps you are inclined to ask me whether we want the gunboats to help us through the difficulties. . . . At the same time, I have no hesitation in telling you, that rather than have gunboats to help us let us give up the work altogether. Let us have all the moral power that the Government can give us; but let us have no gunboats. Gunboats have nothing to do with the propagation of the Gospel. It is a Gospel of love, and we must go in the spirit of love about our work if we are to conquer the hearts of the Chinese."

The above were my sentiments when they were written or uttered, and they are my sentiments now. Need I add one word more in order to show that the application of physical force in connection with the work of propagating the Gospel, whether in China or elsewhere, is as opposed to my sentiments as they can be to your own? My object in the preceding communication was to call attention to facts, and to leave them to produce their legitimate impression. It is a fact, I sincerely believe, that the Chinese Government has, for the last three years, been pursuing a policy which has for its sole object the present restriction and the ultimate dissolution of all existing relations; that the recent troubles are to be ascribed to that policy; that the present attempt to suppress missions is only a part and parcel of it; and that, if the Chinese succeed in this particular, they will simply be encouraged to proceed with their anti-foreign measures, and another crisis will become inevitable.

Now, Mr. Editor, these are facts; and, whatever opinions we may hold as to what ought to be done in the circumstances, it is highly important that these facts should be kept steadily in view. In dealing with the Chinese, we cannot afford to lose sight of their supreme aim; and we ought always to bear in mind that every act of concession is looked upon as an act of weakness.

The object at which I aim is this: I am anxious that the British Government should give the missionaries every moral support in their power in the present crisis, and that they should see that they would be consulting their own interests by so doing. Permit me to add the following remarks. This is not a missionary question merely, and it would be a great mistake to suppose that, with the departure of the missionaries, all troubles would cease. We have been told by the *Times* that the missionaries are indiscreet, and that their indiscretion is the sole source of danger to the friendly relations which have sprung up between the Chinese Government and foreign nations. I am anxious that the Government should know that there is no truth in this statement, and that it would be an egregious blunder to act on this supposition. So far as the Protestant missionaries are concerned, I can say, without the least fear of contradiction, that the riots of the last three years cannot be ascribed to any want of discretion on their part; and, whilst I am not prepared to justify many things in the Roman Catholic mode of proselytising in China, I am convinced that the indiscretion of the priests and the sisters had but little to do with the Tientsin massacre. It was the occasion, perhaps, but certainly not the cause.

We have been told by Lord Clarendon that Sir R. Alcock "referred to the riots which had occurred as a proof that not only the authorities and influential persons, but the whole population of China, are averse

to the spread of missionary establishments." Sir R. Alcock stated, too, that the minds of the people are set like the nether-millstone against the teaching of the missionaries. I am anxious that the British Government should not be misled by these statements. The missionaries themselves are the best authorities on this subject, and the humblest among them knows far more than Her Majesty's Representatives at Peking about the temper of the people in regard to themselves and their work. Our difficulty is not with the people. They are not ill-disposed. In no part of the world could the missionaries be treated with greater civility and cordiality than they were treated at Tientsin only two years ago. Three years ago I completed a tour of nearly 3,000 miles through a region which had never been visited before by a Protestant missionary. I entered most of the cities and towns on my route, preached the Gospel, and sold copies of the Bible in the streets and open spaces, and returned home without having created a single tumult, or received the slightest injury. I have lived with my family in more than one inland city. Our last year and a half was spent in Wu Chang, the provincial capital of Hupeh. There we went in and out among the people as freely and peaceably as we were wont to do at Hankow, the treaty port. We were never molested and seldom insulted. Having lived among the people for fifteen years, and travelled over large portions of nine provinces as a preacher of the Gospel, I can speak from certain knowledge on this point. Three years ago a man possessed of a little common sense, patience, and tact, might, with the Bible in his hands and the Gospel on his lips, traverse the whole empire with comparative ease and almost perfect safety. I am inclined to think that it would be a dangerous experiment to attempt it now. But the reason is obvious. The people would not have risen up against us of their own accord. In times of peace they are completely in the hands and under the control of the Mandarins. Let the authorities tell them that they are expected to treat the foreigner respectfully, and they will obey to the letter. But, on the other hand, let them poison their minds with vile stories about the ferocity and bestiality of the barbarians, and lead them to think that their extermination would be an acceptable service to the higher powers, and they will burn and massacre like infuriated demons. That a strong feeling exists pretty generally among the people against the missionaries at present, must be admitted; but it must be remembered that it has been developed during the last three years, and that the mandarins themselves are responsible for it.

I could adduce many facts to show that the Protestant missionaries stand higher in the esteem of the Chinese people than any other class of foreigners in the country; and that their presence among them tends to promote and conserve friendly relations rather than endanger them. It is a great mistake to suppose that public preaching excites anything approaching a fanatical opposition on their part; whilst the blameless lives, and the kind and friendly conduct of the missionaries, on the other hand, seldom fail to leave a favourable impression on the minds of many. Banish the missionaries from China, and the Chinese idea of the intellectual, moral, and religious life of Christian Europe will certainly not rise.

Whatever claims we may have had to Government sympathy and aid twelve years ago, when the last treaty was framed, it must be allowed that they have increased since. Under the guarantee of that treaty, that full toleration should be granted to those who teach, and those who practise the "religion of Jesus," societies have established missions, have expended large sums of money on buildings, and have gathered hundreds of Christian communities in the land. In view of this fact the societies and the missionaries may, I think, justly and reasonably look to the Government for genuine sympathy and legitimate support in the present crisis. The fact that the lives of thousands of innocent men and women (whose sole offence is that they have embraced Christianity) are in danger, is a powerful reason why a Christian Government, such as ours is, should not treat the matter lightly. "But what will be the use of moral aid unless backed by a menace of physical force?" Perhaps not much; perhaps a great deal. I cannot ask for more; but I do most earnestly ask for this, and hope that it will be given heartily and sincerely. Let the English and American Governments evince an intelligent, earnest, and heartfelt interest in the matter, and the Chinese Government will pause before taking the next step; for it is now calculating on their utter indifference to the question of missions.

Such are my views and wishes; and I shall feel much obliged for any remarks which you may deem fit to make upon them, or any suggestions in connection with them. The evangelisation of that great land is near to your heart so well as to mine, and any remarks you may make must necessarily proceed from genuine sympathy. Thanking you for your kind and courteous treatment of me and my last letter,

I remain, sincerely yours,  
G. JOHN.

To the Editor of the Nonconformist.

SIR,—All who heard your correspondent, Griffith John, at Exeter Hall, and all who are aware of his work through reading the *Missionary Chronicle*, &c., must



have the greatest respect for the Christian culture and power of the man and the missionary, but if his letter to you means anything, it is this, that, however free religion should be at home, abroad it is to be protected and cherished by the State. I do not, however, intend to argue the point with so able a scholar, but wish to present a few parallelisms for his and your reader's notice:—

## GRIFFITH JOHN.

To do so would be an act of folly as well as of self-immolation.

His services would be constantly interrupted by Government officers; his native assistants would be seized and tortured, and the heathen would be scared away from his neighbourhood. He would soon find himself alone, useless, and miserable, subject to insufferable indignities and maltreatment, and at the same time utterly powerless to effect the least good.

## APOSTLE PAUL.

I am ready to die for the name of the Lord Jesus.

Are they ministers of Christ? (I speak as a fool,) I am more: in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

Of the Jews five times received I forty stripes save one.

Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the wilderness, in perils in the sea, in perils among false brethren;

In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

"Let the missionaries submit to them if they please; but if they are determined to go on converting our people in opposition to our wishes, they must bear the consequences; we will not kill them, but we will pull down or burn their houses and chapels, and leave them half dead in the midst of the ruins, and no satisfaction of any kind will be granted."

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armour of God, that ye may be able to withstand the evil day, and having done all, to stand.

Let this mind be in you, which was also in Christ Jesus:

Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men;

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

It is perfectly clear that the Chinese Government is determined to make an effort to stamp Christianity out of the land.

Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion.

I trust that the British Government will take a correct and enlightened view of the whole subject.

No man that warreth entangleth himself with the affairs of this life, that he may please Him who hath chosen him to be a soldier.

And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

I might have enlarged the number of extracts considerably had I not had regard for your space, but these will be sufficient to make it apparent that your correspondent's mind and the mind of the Apostle Paul are scarcely at one on the subject of missionary work. Can Mr. John give us a Scriptural instance of any of the Apostles calling in the aid of the civil power on behalf of their work? And so far as I am acquainted with the Bible we read of nothing that would form a counterpart to the finish of his last paragraph but one, but exactly the reverse (see Luke xiii. 34; Acts vii. 60; iii. 17). And the Apostle Paul, who, if ever a persecutor deserved hanging, richly deserved it, wasn't hung, but lived as some of those executed ones at Tientsin might have lived, to do good and noble service for both God and man. I think I have heard somewhere of the man who gave John Williams his death-blow becoming a converted man, as did many of those who aided and abetted in the good man's death. The less of the hangman and the less of the civil ruler as a missionary protector or agent the better. Softness and ease is the curse of the Church both at home and abroad, and he is neither fit for the one work or the other who cannot say with Paul, "That in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my

body, whether it be by life, or by death. For to me to live is Christ, and to die is gain."

Yours very truly,

Walworth, S.E.

GEO. M. MURPHY.

## REVISION OF THE SCRIPTURES.

To the Editor of the Nonconformist.

SIR,—Will you allow a Nonconformist in the Nonconformist to say a few words on this subject that may possibly be read by those who are engaged in the great work of Bible translation.

I believe that the views I hold are representative of those of thousands of Bible-reading and Bible-loving Englishmen whose classical attainments are small, but whose knowledge of English is such that, with little more Greek than the ability to spell out a word in Greek characters, they are able to appreciate a good translation, and to increase their Scriptural knowledge by comparison of versions. I am acquainted with many such persons, gentlemen of position, tradesmen, and even working men, both in London and the provinces, whose bookshelves contain from two to ten versions of the New Testament, and such critical works as the volumes of Clark's "Foreign Theological Library," Trench's "Greek Synonyms," and Bagster's "Emphatic Testament." There is, in this respectable and increasing class of readers, a growing desire for a corrected version of the Scriptures, and if such a version is to make its way by its intrinsic merits, this is the class whose verdict will decide the success of the work. If they buy it and like it, it will be generally adopted.

As a member of this class, I would venture to state that we want a version of the sacred Scriptures that shall, as nearly as possible, place us in the same position as those to whom those Scriptures were first addressed. If the language was plain to them, we want it plain; if it was obscure, we want the same obscurity. We do not want a paraphrase or a commentary, we want a translation. We ask that the revision shall be based on philology and grammar only, and that, as far as possible for human infirmity to do so, the translators shall ignore doctrine.

We most of us are to some extent acquainted with other languages than our own, and are aware of the difficulties of rendering the ideas of one people into the language of another, but we believe that abilities below the highest order have frequently produced translations of books that have a better claim to be regarded as accurate than the present Authorized Version of the Scriptures; and we believe this is because the translators in King James's time were not so much worse Grecians than we have now, as that they were trammelled by injunctions not to translate, or to translate in a sectarian manner, certain words and phrases of Holy Writ. We ask all translators to whom these presents shall come to submit to no such rules. Let them resolve fully to translate the holy Books, and each resolve not to give so much as a turn "to the meaning of an adverb, preposition, or interjection to aid any sectarian cause in the world."

I am prompted to these remarks by the statement that the revisors now engaged will leave doctrinal words untouched. Now it is these very doctrinal words that are of most importance to be put right. It is of small moment that Dean Alford should substitute "I have striven the good strife" for "I have fought the good fight" (2 Tim. iv. 6), but it is of much importance that the unlearned public should have *episcopos* and *baptizo* rightly rendered. Let the translators stake their reputation as scholars on the grammatical correctness of their work, and we will never charge them with inconsistency if their translation should contradict their Church practice.

The board of revisers contains men of many denominations, and they are therefore liable to a certain temptation to leave things as they are, so as to please each other. The words given above afford an illustration. *Baptists* are generally believed to be strongly attached to their name, and point to it as the only one of modern sectarian designations actually found in the Bible. The bulk of the denomination, we believe, would prefer to have *baptizo* and its cognates left as they are—untranslated. Similarly the Church of England likes the word *bishop*, which is only a corruption, not a translation, of *episcopos*. How much more noble of translators of these denominations to forget their sect, and, adhering to truth, to let us have *dip* and *over-seer* uniformly, as the translations of these words or any others that sound scholarship should dictate. The sectarian names might be gone, but Christian truth would advance more in each body of people.

The above are simple cases. There are others of more difficulty, but in which adherence to grammar on the part of the translator, would enable the English reader much better to get at the true doctrines of the inspired writers than we can hope to do when the translator becomes a commentator. Take for instance the word *pnema*. We will suppose it right to translate this word uniformly *spirit*. Let the translators refrain from dignifying it with a capital letter unless it unmistakably is a proper noun as in some cases it may be. The capital letter to this word in several places in the common version is undoubtedly a source of mistake as to the sense of the passage (e.g. 1 Peter i. 2).

Again the use of the Greek article is of the utmost importance. The fact that the Greeks had no representative for our *indefinite* or the French *partitive*

article, has left a wide field in which doctrine can supplant grammar in translation. A conscientious grammarian can get over the difficulty, or if he errs, it will be one of judgment, not of heart. We ask that the article shall be rendered always, but we also ask that the indefiniteness or ambiguity oftentimes caused by its absence shall equally be shown by our indefinite article, or by leaving it without altogether. The word *pnema* above given, I believe, ought to show all these forms,—spirit, a spirit, the Spirit.

But doctrinal predilections in translators have unfortunately left the English reader without the power of determining for themselves which is the right form in any given case. Bagster's Testament helps us somewhat, but all cannot buy this, and the simple English reader ought not to need it. We ask that where the grammar is involved or the meaning doubtful, the translator shall hand over the doubt or difficulty to the English reader.

I will not believe that revisers cannot be found who will put aside doctrinal or Church government predilections for the sake of the truth, but if such should be the case, I would suggest that a few scholars should begin to make a strictly *literal* version of the Old and New Testaments, and then I would advertise for a competition among writers of English to turn that literal version into a readable English book that should preserve the sense of the original. A reward of one or two thousand pounds for the best would bring a good English version of the Scriptures that the poorest could read and understand.

Hoping you will let the importance of the subject be my excuse for troubling you,

I am, yours, &c.,

Wigan, June 12, 1871.

R. H.

## THE BALLOT.

"If the ballot is worth having, at whatever cost, it must be had in its purity."—*Sydney Morning Herald*, June 13, 1859.

"The purity of the ballot must be preserved at all hazards."—*R. H. Dana, Esq., of Boston, U.S., Author of "Two Years Before the Mast."*

To the Editor of the Nonconformist.

SIR,—I am a very old subscriber to the *Nonconformist*, certainly from the first year of its existence. I have also given a quarter of a century consideration to the ballot question. Under these circumstances, permit me to say a word or two on your Ballot article of last week.

You speak of the Government Bill, on the whole, as an excellent measure. I think it a very imperfect one. In the first place, it does not give inviolable secrecy to the voter, which is of the highest importance.

I look on the Government Bill simply as a copy of the Australian electoral law, which is merely an apology for the ballot, instead of being an effectual law for its promotion.

You speak of its secrecy to the voter, and the identity of the elector, as two of its important features. If it secures the latter, pray how can it promote the former? How can you put down intimidation, and at the same time leave the voter to the tender mercy of his landlord after the election is over, as would be the case in England if you retain the means of identifying the elector? Imperfect secrecy is as bad, if not worse, than actual open voting, simply from its absurdity and uncertainty.

Such a mode of voting would be no security to the electors of such a rotten borough as Yarmouth, &c., &c.

Mr. Milner Gibson, about three years since, pointed out the inefficiency of the Australian system for England on that point. In Australia he observed they have no intimidation to guard against, therefore they have not to legislate against it. But in England it is our great electoral evil, and a Ballot Bill without that protection in England would be a mockery and a delusion.

Considering the importance of the ballot to society, the Press has not done justice to it. Not a single paper has discussed its merits or pointed out the advantage of one mode of voting over another. Bill-voting has many advantages which I could have shown and explained to Lord Hartington's Committee, had I been permitted to give evidence on the subject; and yet no public writer has come forward in defence of ball-voting.

Balls are like dead men; they tell no tales. We cannot say that of paper voting; its failure as a perfect system at our school board elections is notorious in many parts of England.

With balls you can with ease secure secrecy to the voter; with paper voting the elector's *incognito* is very questionable. As you will perceive by reading clauses 38 to 41 of the Australian Election Law, which appeared in your paper of April 15, 1857, as follows:—

Much stress has been laid on the Australian ballot, and its introduction into England has been strongly advocated by the London Ballot Society. But, as regards its secrecy, that is more theoretical than actual; for I see by section 38 of the Australian Act, it is provided as follows:—"Before delivering the ballot paper to the elector, as hereinbefore provided, the returning officer shall write upon each ballot paper, so delivered to each elector, the number corresponding to the number set opposite to the elector's name in the electoral roll, and thereupon check or mark off, upon a certified copy of the electoral roll, such voter's name as having voted; and such numbers so corresponding, as aforesaid, shall be sufficient *prima facie* evidence of the identity of the elector whose name shall appear on the roll, and of the fact of their having voted at the elec-



tion at which such ballot papers were delivered." Again—

By Section 41, scrutineers are to make the following declaration:—" . . . And that I will not attempt to ascertain for whom any elector shall vote, neither will I by any word, or action, directly or indirectly, aid in the discovery of the same, unless in answer to any question which I am legally bound to answer, or in compliance with the provisions of this Act."

This is evidently not absolute secret voting. Its secrecy is only conditional; and, were this the law of England, intimidation would be as rife and potent as ever in all our nomination boroughs. Nothing short of absolute and unmistakable secrecy will be of any avail, and more especially to the timid elector.

I am, Sir, your obedient servant,  
THOS. NORTH.

Oxford, June 3, 1871.

#### CHURCH TEACHING IN THE RURAL DISTRICTS.

To the Editor of the Nonconformist.

DEAR SIR,—As an illustration of the "sweetness and light" diffused in the Arcadia of Sir Roundell Palmer—the rural parishes of England—I send you a few questions and their answers from a small book, entitled, "Some Questions of the Church Catechism, and Doctrines involved, briefly Explained, for the use of Families and Parochial Schools," by the Rev. Frederic Anhalt Gace, M.A., Vicar of Great Barling, Essex:—

Q. When were you made a Christian?—A. When I was baptised.

Q. Can any one become a Christian without baptism?—A. No.

Q. By whom is the rite performed?—A. By persons who are invested with spiritual authority.

Q. What are those persons said to be who have rightly received baptism?—A. They are said to be born again, or to be "regenerate."

As to Dissenters:—

Q. We have amongst us various sects and denominations who go by the general name of Dissenters. In what light are we to consider them?—A. As heretics; and in our Litany we expressly pray to be delivered from the sins of false doctrine, heresy, and schism.

Q. Is, then, their worship a laudable service?—A. No; because they worship God according to their own evil and corrupt imaginations, and not according to His revealed will, and therefore their worship is idolatrous.

Q. Is Dissent a great sin?—A. Yes, it is in direct opposition to our duty towards God.

Q. But do we not find among them many good men?—A. Many, doubtless, are of unexceptionable character in a moral point of view, but they are not holy men.

Q. Wherein consists the difference between a moral man and a holy man?—A. A moral man is one who acts from the impulses of education, position in society, and other worldly principles; a holy man is one who does good works by the Divine aid of the Holy Ghost, duly using the means of grace.

Q. Why have not Dissenters been excommunicated?—A. Because the law of the land does not allow the wholesome law of the Church to be acted upon; but Dissenters have excommunicated themselves by setting up a religion of their own and leaving the ark of God's Church.

Q. What class of Dissenters should we be most upon our guard against?—A. Those who imitate most nearly the true Church of Christ.

Q. But are there not some Dissenters who use the same form of prayer as ourselves?—A. Doubtless; but the prayers of the Church being for the most part for the priest to offer up in behalf of the people, it must be sinful and presumptuous for those persons who are called Dissenting teachers to address the throne of grace, usurping the priestly office.

Q. Is it wicked then to enter a meeting-house at all?—A. Most assuredly; because, as was said above, it is a house where God is worshipped otherwise than He has commanded, and therefore it is not consecrated to His honour and glory; and besides, we run the risk of being led away by wicked enticing words; at the same time, by our presence we are witnessing our approval of their heresy, wounding the consciences of our weaker brethren, and by our example teaching others to go astray.

More of like rubbish there is—and this teaching we, the people of England, are paying for!

Comment, I make none.

I remain, yours truly,

ROBT. RUMNEY.

Manchester, June 10, 1871.

#### STATE-AIDED EMIGRATION.

To the Editor of the Nonconformist.

SIR,—Though I try to keep a good look-out upon the press for the ever-cropping-up heresies on emigration, I find it hard to compass them all, and the same one turns up so often that I get tired of clipping it. I have, however, come across the letter of Mr. William Clark on "State-Aid to Emigration," in your issue of May 31st, and though my friend Mr. Potter is well able to take care of himself, my own deep interest in the question may justify me to you in claiming leave to put in a word. I have some hesitation about answering a gentleman who speaks of a scheme which, in common with not a few sober able and sensible men, I advocate—as a mania; or who, catching sight of a Lord Mayor's gown in the forefront of a social movement, charges straight at it—obviously the weakest point of the array. The good-natured alderman, who last year threw over "political economy," was speaking for himself—as I think I then and there distinctly protested—and indeed, I would, I expect, find it as difficult as would your correspondent to define exactly what the term "political economy" includes.

But I simply wish to advert to your correspondent's two "evils" of State-aided emigration:—1. "The send-

ing abroad of the very class of persons we most urgently require at home." 2. "The putting-off of (sic) an important question," i.e., land tenure reform.

1. As a matter of fact, State-aided emigration conducted on the principles laid down by its practical thinkers—not Lord Mayors, nor the casual exponent from whom apparently your correspondent derives his information—is actually proposed and advocated as one of the means of checking that very tendency. The men who are now going from our great manufacturing towns in such large numbers (with the exception of a certain proportion of our present East London and Smithfield emigration) are the men who have the self-restraint and sobriety to save enough to pay the whole or part of their passages, and the energy to make a bold stroke for a better life. Why are these, of all people, obliged to go? They are squeezed out of the community by the horrible pressure of competing labour and of incubating pauperism. The pick of our workmen are thus and now emigrating in thousands to the United States or the colonies. All the colonial-aided emigration to Australasia is of picked persons. Now, State-aided emigration, with proper checks and arrangements such as we have repeatedly suggested, would enable us to tap the whole labour-class equally, and even to some extent relieve the poor-rates of present or prospective burthens besides. Moreover, it could, in my belief, be conducted without the loss of a penny to this "economy"-ridden country: ridden with what is called "economy," but, alas! it is Death on a Pale Horse.

2. Does the second objection need any answer? Are millions of acres in British colonies, under English rule, with glorious, indefinite capabilities of production and sustenance, to be left silent and desolate while Mr. Miall and Mr. Clark are engaged in convincing the lords of English soil that they hold it on the falsest economical principles. Mr. Miall himself does not subscribe to any objection so inane. He has written hotly and well on the duty of colonisation, and an "economist" who advances a proposition which consigns land as clearly and blessedly an Englishman's heritage as any acre between Land's End and John o' Groats to continued waste, and starving people to continued want, in order that he may use the pent-up forces of suffering to drive on his political dogmas, needs no confutation! These movements are consistent and parallel. For my part, I work at both.

I am, Sir, your obedient servant,

EDWARD JENKINS.

Temple, June 8, 1871.

#### A CAUTION.

To the Editor of the Nonconformist.

SIR,—Will you allow me to caution your readers against a young man who calls himself Joseph Kemp? Wherever he goes it appears to be his habit to make himself known to the Congregational minister, and through him to get an introduction to his people. He is a popular preacher, and during his residence in Shaftesbury, all "the sects" have been eager to secure his services. Alas! all have been thoroughly taken in.

Two or three weeks since we heard that his character would not bear very strict investigation, and we then made this simple demand: "Prove your innocence. In other words, produce such evidence as will refute the allegations brought against you." This he persistently declined to do. However, the matter was brought to a crisis on Tuesday, June 6, by the arrival here of a commercial traveller who has known his ins-and-outs from a boy, and in the evening bills were circulated, reading thus:—"Beware of Joe Kemp, the Impostor!" On Wednesday morning he absconded, leaving his debts unpaid, and in the evening he was hanged and burnt in effigy.

He is thoroughly disgraced, and public opinion in this town, to use his own words, "has branded him as a liar and a hypocrite."

Trusting he may be stopped in his career of imposture,

I am, yours, &c.,

G. J. WOODWARD,

Congregational Minister.

Shaftesbury, June 12, 1871.

#### THE CHILDREN OF MISSIONARIES AT HOME.

We are requested to insert the following appeal to the Christian Ladies of England:—

DEAR FRIENDS,—Will you allow me through the medium of this paper to call your attention to a subject that I feel persuaded will receive the sympathy of some—may I not hope of all? In our position as women in a Christian country, having ourselves so largely benefited by the spread of the Gospel, we surely each one take an interest in sending that Gospel to other lands. Have not many of us longed to be permitted to help to teach the heathen the blessings of the Gospel; and though this is denied to most, we help on the work by means of proxies. But who are these proxies? Men and women with such love to Christ in their hearts, such a longing for the conversion of the heathen in all lands, that they are willing to take their lives in their hands, and go forth to the battle with sin and ignorance—willing to forsake all children, friends, country, home comforts, the blessings of a Christian land, to teach those who without this self-denial would (as alas, too many have already done) die untaught concerning God and heaven. We like to hear from time to time of these good missionaries and their wives, we rejoice in

knowing that in India, China, Madagascar, Africa, and the South Pacific, the Gospel is winning its way—hearts are being softened, souls are being saved. But their arises the question what are we doing for those whom these good men have either to leave behind or send from them, viz., their children? We know they cannot be trained and educated in these unchristianised countries. We know that after a bitter struggle their parents are obliged to give them up and return without these little ones who make a home so bright and happy. Few of them have friends with whom they can leave them, and we know that (with very few exceptions) these children are located either at Walthamstow or Blackheath, and many a missionary thanks God for these homes for his little ones; but during the time that elapses before they join their parents they must necessarily miss many loving attentions. Women of old, we know, ministered lovingly to our Lord; is not this a work we would have the women of happy Christian England take up for Him? and they may feel sure that "Inasmuch, &c., &c., ye did it unto me." Does the question arise in any heart, "What can I do?" Let me suggest a way in which I know many a parent's heart would rejoice. The holidays are drawing on, the time when children long for home and parents, and all the pleasures included in these words, and parents long for their children and the pleasures they bring. Now, for missionaries and their children these pleasures are impossible; but will not many a loving heart say, "I know a holy man labouring in India, or China, or elsewhere, his little boy or girl (as the case may be) shall not spend his or her holiday at school," a kind interest in the parents and their work shall extend itself to the child. Christian ladies, may I leave this subject in your hands? I feel it to be one of importance, because I know such thoughtful care for the children will help the parents in their arduous work, and I therefore appeal thus to you, and hope that the Great Head of the Church will so influence you that not one little girl or boy shall be left at Walthamstow or Blackheath, and He who has promised to be with the parents in their work will bless your kind care of a missionary's child.

I am, dear Christian friends, yours truly,

A. L. O. M.

#### Court, Personal, and Official News.

The Queen and Royal family are expected at Windsor Castle from Balmoral next Tuesday.

On Saturday morning the Princess Louise and the Marquis of Lorne arrived at Dover from Ostend, and later in the day left for the town residence of the Duke of Argyll.

The Emperor and Empress of Brazil are expected to arrive at Southampton in the Royal Mail packet Douro on the 16th inst.

The Prince Imperial of France dined with Prince Arthur at the Rifle Brigade mess, Woolwich, on Friday.

A Cabinet Council was held in Downing-street on Saturday.

Mr. James Howard, M.P., has returned to Bedford, after a long stay at Brighton. The hon. member's health is greatly improved.

The *John Bull* states that a new Conservative morning paper is to be published under the title of the *Champion*. The price is to be one halfpenny.

The Queen's book—"Leaves from the Journal of our Life in the Highlands"—has been translated into Marathi, a Hindoo dialect.

The Prince of Wales, the Duke of Edinburgh, Archbishop Manning, and General Schenck were in the House of Lords on Monday night during the debate on Earl Russell's motion on the Washington treaty.

The Marquis of Lorne took his seat in the House of Commons on Monday night, for the first time since his marriage, and voted with the Government on the Army Bill.

The Lord Mayor of Dublin, Mr. Patrick Bulfin, died on Monday night. His lordship had been unwell for the last few days.

The Emperor Napoleon has so far recovered from his attack of rheumatic gout as to be able to walk about the grounds at Chislehurst without difficulty.

Speculation is busy about Prince Arthur. He is now of age, and, according to precedent, he is entitled to a grant of 15,000*l.* a year. But, although more than five weeks have passed since he attained his majority, and although the names of his household have been gazetted, no application has yet been made to Parliament. It is supposed that Ministers feel rather nervous about the matter, as they may well be after their experience with regard to the Princess Louise's dowry.

The *Observer* is informed that a compromise has been proposed on the Thames Embankment question by which the vacant space claimed by the Crown, with the exception of a small triangular strip of ground at the Westminster-bridge end, would be converted into a garden easily accessible to, if not thrown open to, the general public.

It is said that Mr. Carlyle is, at the request of his friends, writing some autobiographical notes.

*Macmillan's Magazine* for July will contain a dramatic poem by George Eliot, entitled "Armigart."

Dr. J. H. Newman has a new edition of his "History of Arianism" in hand.



## Imperial Parliament.

## HOUSE OF LORDS.

On Thursday, Lord LONGFORD, in moving for a return relative to enlistments for India, examined the War Office scheme for obtaining volunteers from home regiments in its bearing upon the Army Reserve.

Lord HARDINGE pointed out the inapplicability of the short-service system in India.

Lord SANDHURST (Sir W. Mansfield) asked for explanations relative to the system of volunteering for India. He feared that the home regiments might thereby become disorganised, but rejoiced that the "official mind" was at last alive to the duty of no longer sending men under twenty to a tropical climate.

Lord NORTHBROOK defended the short-service system as applied to India. The discussion was continued by the Duke of RICHMOND, and after explanations by Lord SANDHURST and Lord NORTHBROOK, the return as amended was ordered.

Their Lordships adjourned shortly before six.

On Friday Lord GRANVILLE (in answer to Lord Airlie) stated that very few Englishmen had been taken prisoners by the Versailles troops, and that there is not now a single British subject in prison.

## ECCLESIASTICAL COURTS BILL.

Lord SHAFTESBURY, in moving the second reading of the Ecclesiastical Courts Bill, stated that it was, with a few variations, the measure recommended by the select committee last year. He was willing to abandon the 33rd Clause, which enabled the laity to institute suits without the consent of the bishop, and which he hoped to introduce next session as a separate measure. The bill would now be restricted to the reform of the Ecclesiastical Courts, the necessity of which had been acknowledged by the highest authorities. After explaining the provisions of the bill, he called upon their Lordships to put an end to abuses which ought no longer to be tolerated.

The Archbishop of CANTERBURY (who was warmly received after his recent illness) gave his hearty approval to the principle of the measure. Many abortive attempts had been made to cure the tediousness and expensiveness of the Ecclesiastical Courts. The great merits of the bill were that it would secure an efficient judge for the principal Ecclesiastical Courts, and that it would diminish the number of trials in ecclesiastical causes. Looking at the state of Europe at the present moment, he could not understand how men's minds could be occupied by matters of form and ceremonial when they ought to be concentrated on the ignorance and irreligion which threatened danger and disaster to modern society.

The Bishop of PETERBOROUGH, who had given notice of his intention to move the rejection of the bill, said that in consequence of the abandonment of the 33rd Clause he should not oppose the second reading. He should always "offer all the opposition in his power to any bill enabling the laity to promote the office of the judge," believing that it was necessary for the liberty and independence of the clergy, and the peace and progress of the Church, that her ministers should be protected by their bishops against frivolous prosecutions.

Lord BEAUCHAMP objected to the proposed spoliation of the funds at the disposal of the Ecclesiastical Commissioners.

The LORD CHANCELLOR, while approving the withdrawal of the 33rd Clause, could not admit that the laity ought not to have the right to initiate proceedings in certain cases against a clergyman. Concurring generally in the scope and object of the measure, he thought that the financial clauses would require some amendment.

The Bishop of CARLISLE pointed out that by the 33rd and other clauses now withdrawn the office of the judge might be promoted, not by three parishioners, but by any three householders in the diocese. One important omission in the bill was that it left untouched the Judicial Committee of the Privy Council.

The Bishop of WINCHESTER acknowledged the need of a reform of the Ecclesiastical Courts, and the difficulties in the way of the Episcopal Bench in bringing in the bill. At the same time Lord Shaftesbury had, he thought, exaggerated the existing amount of evil. He gave explanations relative to the duties of Diocesan Chancellors and Registrars, and the fees received by bishops in their visitations.

Lord SALISBURY, while admitting that the reform of the Ecclesiastical Courts had been delayed until it had become a legislative scandal, said that even these abuses were a less evil than giving such facilities to ecclesiastical litigation as would encourage rival parties in the Church to fly at each other's throats. Why could not the author of the bill be content to pursue the two objects separately? There would be little difference of opinion about a well-considered measure for the suspension and removal of criminal clergymen.

Lord SHAFTESBURY promised to adopt this suggestion.

The bill was then read a second time, together with Lord SHAFTESBURY'S Ecclesiastical Procedure and Registry Bill.

Their Lordships adjourned at twenty minutes to eight.

## THE TREATY OF WASHINGTON.

On Monday the House was as full as, if not fuller, than it has been on any evening during the present

session. The Ministers and the leaders of the Opposition alike mustered in force upon the front benches, and there were comparatively few vacant places on the crimson seats behind them, while in the galleries there were a good number of ladies in brilliant and elegant summer costumes. The speech in which Earl Russell supported the resolution recommending Her Majesty to refuse her ratification to the treaty recently concluded with the United States, was naturally listened to with deep attention, but many parts of it were scarcely audible in the galleries. A good deal of it was devoted to a vindication of the course pursued by the noble earl himself with reference to the escape of the Alabama from Liverpool; but in other passages Lord Russell objected to the acceptance by the English Commissioners, as the bases of arbitration, of rules of international law which were not in force at the time the matters in dispute arose, and complained that in the concessions which had been made to America due regard had not been paid to our obligations to Canada.

Earl GRANVILLE, while regretting that the Commissioners had been unable to obtain the admission of the Canadian claims for the Fenian outrages, denied that the whole course of the negotiations had been one of concession on the part of the English Commissioners, and indignantly repudiated the allegation that the Government had "bought a peace" from the United States.

Lord DERBY trusted that Lord Russell would be satisfied without pressing his motion to a division. Disclaiming all responsibility for a treaty which was exclusively that of the Government, he criticised the terms of settlement of the Alabama claims and the Fishery question, remarking with regard to the former that we were putting ourselves upon our trial for acts done in 1861, under the provisions of a statute passed some ten years afterwards. As to the Fishery question, he trusted that the Canadian Government and Legislature would be allowed the exercise of a free and unfettered judgment in accepting the treaty, and expressed an apprehension that the people of the maritime provinces of the confederation would feel that they had been thrown over. Nor would the refusal of the United States' Commissioners to admit the Fenian claims diminish the feeling the treaty would be likely to excite in the Canadian Dominion. The American negotiators had good reason to be proud of their diplomatic victory, and the treaty would by no means conduce to the diplomatic reputation of this country.

Lord DE GREY expressed his firm conviction that the treaty would lay the foundations of future friendly relations between the two countries. There was good reason to believe that other Governments would be induced to bind themselves by the rules and principles laid down in the Treaty of Washington, the adoption of which would benefit no Government more than that of Great Britain. Free-trade was making progress in the United States, especially in the Western States, and nothing could be more short-sighted than to suppose that the cause of free-trade would be hastened by the clamour for a Reciprocity Treaty. The fishery articles were subject to the approval of the Canadian Dominion, but he should deeply regret if the Canadian Parliament refused to sanction a treaty in which they had so deep an interest.

Lord CARNARVON was glad to have had no share in framing or ratifying this treaty, but Canada would show her magnanimity by not withholding her consent from it.

Lord KIMBERLEY thought the last speaker had given wise and good advice to Canada, which was more deeply interested in friendly relations between the mother country and the United States than any other portion of the empire.

Lord CAIRNS said it was impossible to adopt the resolution. The treaty was constitutionally as binding on this country at the present moment as if the ratifications had been actually exchanged. Canada, however, was free to adopt or reject the provisions of the treaty relating to the fisheries, and their Lordships ought not to prejudice the action of the Canadian Parliament. If they should hereafter have to consider the treaty denuded of the Canadian clauses it might be open to them to take a very different view of the treaty, and their obligations to agree to it.

The LORD CHANCELLOR replied to Lord Cairns's minute legal criticism of the first and second articles of the treaty as applicable to neutrals.

Lord Russell's motion was eventually negatived without a division, and the House adjourned at a quarter past twelve o'clock.

## HOUSE OF COMMONS.

## THE BURIALS BILL.

At the day sitting on Wednesday, on the order of the day for going into committee on this bill,

Mr. CAWLEY opposed the motion. As long as the Established Church existed he could not recognise as a right the claim of Nonconformist parishioners to be buried in the parish churchyard by their own ministers. If that right could be sustained it would apply with equal force to the claim of Nonconformist ministers to enter and officiate in the church itself. ("Hear," from Mr. Hadfield.) The bill was ostensibly designed to allay ill-feeling, but the grievance of a closed church during the burial of a Nonconformist would still exist, and on an inclement day would aggravate the discontent it was assumed this measure would allay. He

wished to postpone the committee also on the ground that it did not seek to apply the proper remedy, and because another bill was before the House more likely to secure the object in view. In 540 instances in 515 different places throughout the land public burial-grounds had been made providing for the burial of Nonconformists and members of the Established Church. The proper remedy for the alleged grievance was to increase these places in accordance with the legislation of the last twenty years. He objected to giving any such right as was claimed under that bill without any other safeguard than that contained in the measure. That bill ought, moreover, to have been postponed until the question of extending the system which had now been in force for some years for establishing burial boards had been fully discussed. The extension of that system, as proposed by the Burials Act Amendment Bill, which stood for its second reading that day, would largely diminish, if it did not absolutely remove, the grievance on which the mover of the present bill rested his case. In conclusion, he begged to move that the Speaker leave the chair that day month, in order that before the present bill was committed full opportunity might be given for discussing the measure which he had himself introduced, and which stood lower down on the paper for a second reading that afternoon.

Mr. RICHARD, having addressed the House on the second reading of the bill, did not now propose to go over the same ground again, but the accuracy of some of his statements having been questioned he had communicated on the subject with leading members of the various Dissenting bodies in the Principality, and the information he had thus obtained showed that although the figures he had given were not strictly correct, yet his general statement that a large number—in fact, an overwhelming majority—of the Dissenting chapels in Wales were not provided with graveyards, was perfectly true. The following statistics represented the real state of the case:—In Carnarvonshire, the Calvinistic Methodists, the Independents, and the Baptists have 240 chapels; of these 35 have graveyards, and 205 have none. In Anglesea, the same three bodies have 147 chapels; of these 25 have graveyards, and 122 have none. In Merionethshire, the three denominations have 173 chapels; of these 46 have graveyards, and 127 have none. In Flintshire, the Calvinistic Methodists and Independents have 113 chapels; of these 13 have graveyards, and 100 none. In Denbighshire, the Calvinistic Methodists and Independents have 133 chapels; of these 27 have graveyards, and 106 have none. In Montgomeryshire, the same two bodies have 155 chapels; of these 27 have graveyards, and 128 have none. The Wesleyan Methodists have in North Wales 210 Welsh Chapels; of these three have graveyards, and 207 have none. In South Wales the proportion of those which have graveyards is considerably larger, but still the majority are without.

Mr. BERESFORD HOPE said that if the bill of the hon. member for Salford (Mr. Cawley) were read the second time it would be well that both it and the present bill should be sent to a committee upstairs, with a view to see whether it was not possible out of the two to frame some measure which—if they could hope for so Paraisical a result—might become law before the end of a session that was to last for an unlimited time. (A laugh.) By this arrangement an opportunity would be afforded for considering what points might fairly and reasonably be conceded on both sides. Stripped of its accessories, the question at issue had narrowed itself to this—should they or should they not admit in a certain number of parishes, where other provisions did not exist, a burial service in the churchyard different from the burial service of the Church of England? Now, the time had come when Churchmen would be fighting under false colours and crying peace where there was no peace, if they did not state in clear and positive—yet, he hoped, not not offensive—language, that the point of different burial services in the churchyard was one which they could not concede, and in which they were prepared to oppose in every possible way. The forces they saw in action—the so-called spirit of the age—might be against them, and they might ultimately be beaten; but the Established Church—the Church which until a religious census was granted, he would say was the Church of the decided majority of the people of England—was willing to make any concession in the most generous and conciliatory spirit to their Dissenting brethren, except that of alien services performed in her churchyards. Would any Churchman get up and tell the House that a clergyman of the Church of England had a right to obtrude into a Dissenting churchyard and to perform the burial service of his Church there, thus throwing down the apple of discord and outraging good feeling and good sense? Well, as Churchmen would not violate Dissenting churchyards by services repugnant to the feelings of Dissenters, they claimed to reserve their own churchyards for those services only which they could accept? Why did their opponents not see the matter in that light? The reason was, because they held that the Church, being established, should be made to pay smart-money in some form or other for the privilege of being established. He did not blame their opponents for taking up that position; it was a very good one for the hustings or the stump—a laugh—but they had not yet reached the state of things in which Churchmen could be put in the dilemma into which the junior member for Bradford (Mr. Miall) and all those who worked



upon his lines would fain drive them, namely, that they should either forego their position as an Established Church, or should retain it only on condition of accepting the intolerable burdens which they tried to lay on her shoulders in virtue of her establishment. If the Church of England were not so deeply rooted in the traditional affections of the people, if she were a bigoted and intolerant body, and stood on the same lines of defence as in the days when George III. was King, their opponents might have some right on their side. But everybody must acknowledge that the character of the Church in relation to its spiritual functions had undergone a most remarkable and very salutary change ever since a former generation, and now relied much less on its State privileges and much more on its spiritual and moral claims to the respect of the whole people. By her revived energy and zeal she had regained her hold of the hearts of a vast portion of the nation. She now went forward conquering and to conquer, and why should she be asked to surrender one of the few bulwarks she still possessed in her property, her possessions, and her legal rights? The Established Church and the Dissenters practised what were almost antagonistic systems of Christian worship. If the Dissenters were pleased to use the Church of England's graveyards they should pronounce their own Burial Service over the deceased, either in their own place of worship or in the deceased's own house. It had been argued that the bill provided against scandals occurring in the churchyards under its provisions by requiring that the services performed should be of a religious character; but that requirement offered no safeguard whatever against any fanatic or enthusiast, whether professing deism, positivism, or Southcotism, from taking advantage of the burial of one of his own faith to deliver a lecture expounding the merits of his creed. Was it just or decent that any chance minister of a sporadic body should have a right to promulgate his wild theories in the graveyards of the Church of England? He urged the Dissenters to meet the members of the Church of England half way and to accept generously the offer which had been made them, and not by irritating and alarming the latter to divide the country into two hostile religious camps. (Hear, hear.)

Mr. OSBORNE MORGAN met the appeal of the hon. member for Salford for further discussion on this question by the assertion that the subject had already been thoroughly thrashed out both in that House and in committee upstairs, and he deprecated the reopening of the discussion after the principle of the bill had been affirmed over and over again by repeated majorities in that House. Let them go into committee upon the bill, and then they could improve it without wasting time in discussing the value of the Establishment.

Mr. T. COLLINS, while accepting to its fullest extent the argument of the hon. member for Cambridge University, agreed with the last speaker that it would be better to go into committee upon the bill at once, in order that the amendments proposed by the hon. members for Chester and Leicestershire might be inserted in it. The wisest course for the Church of England to adopt was to meet the attacks upon her, not by strenuous opposition, but by conciliation and by addressing herself to the good sense and feeling of her opponents. (Hear, hear.)

Mr. HARDY said he had been much struck by the figures which had been quoted by the hon. member opposite, which showed that there were no less than 700 graveyards belonging to Nonconformists in North and South Wales; a statement which he had heard with agreeable surprise, as he had no idea that the Dissenters had anything like that number in that district. The hon. member for Derbyshire had contended that those who opposed this bill were precluded from offering further opposition to it, inasmuch as the House had already declared its opinion in favour of it. All he could say was, that he wished that the hon. member for Bradford would act upon that principle, and, after having been defeated on a recent occasion, would give the Church of England some few years' rest. ("Hear, hear," and a laugh.) The issue involved in the present case was a very narrow one. He objected to the particular part of the bill that the hon. member for Cambridge University had refused to accept. What was the position occupied by the Church of England? It was said that she was a National Church, and no doubt she was in the sense that she offered her services and her religious instruction to all who choose to avail themselves of those advantages; but surely the Dissenters, who had chosen to withdraw themselves from communion with her, could not look upon her in the light of the National Church? If the Dissenters chose to conform to the services of the Church of England they might have the use of her churches and of her graveyards, but they had declined to do so. Yet they now asked for power to do that which the Church herself had no power to do—namely, to alter her form of service which had been settled by Convocation and by Act of Parliament. Why should Dissenters be at liberty to do that in a churchyard which it would be brawling for a Churchman to do? It was unfair to treat the Church of England as a denomination in some cases,—such, for instance, as when the Dissenters objected to pay Church-rates—and yet to treat her as a department of the State and as a National Church whenever it was sought, as at the present, to wrench her rights from her. The Dissenters contributed nothing towards the support of either the churches or the churchyards, and therefore

they had no right to use them for their own purposes. The Dissenters might as well seek to celebrate their marriages in their own form in the churches of the Established Churches, as to bury their dead in their own form in the graveyards of that Church. It was a strange thing that, while in this country Dissenters were so warmly opposed to the ceremonies of the Church of England they were, when abroad, glad to attend service and even to take of the Communion in churches and chapels of that Church. (Hear, hear.) The question of burial was one more of State than of religion, but clergymen of the Church of England would feel deeply the injustice done them if this measure were permitted to pass in its present shape. (Hear, hear.)

Mr. SCOURFIELD thought the grievance of Dissenters on this subject was imaginary.

Mr. NEWDEGATE detested intolerance in all shapes. The bill in his opinion was calculated to foment intolerance among Churchmen and intolerance among Dissenters. Therefore, he would oppose the bill and support the amendment of the hon. member for Salford, because he believed it afforded a basis on which they might come to some understanding on this much-vexed question. Although the motion for the disestablishment of the Church of England had been rejected by a large majority, that majority must dwindle, and the disestablishment of the Church of England must follow the abolition of Church-rates. Disestablishment would introduce an additional element of disturbance—the largest united body of religionists in this country would then be influenced by a sectarian spirit.

Sir L. PALK had no objection to any form of burial service that Dissenters might think proper to use in churchyards, because he believed that on such occasions they would not attempt to do anything disrespectful to the Church of England. But his objection to the bill was that it sought to deal with property to which Dissenters were never under any circumstances entitled. A burial-ground was the property of the rector of the parish. The freehold of the burial-ground was vested in the rector, and the burial-ground was set apart for the interment of inhabitants of the parish who were in communion with the Church of England. The bill would apply only to small rural parishes where there were no cemeteries, because where there were cemeteries the bill would not enable a Dissenter to trespass on the property of the Church of England. As to small rural parishes, there was in point of fact no grievance on the part of a Dissenter. It might be that a Dissenter had not a right to be buried in the parochial churchyard because he had not been baptized in church, but clergymen very rarely prohibited the burial of a Dissenter in the parochial churchyard. He could not be accused of intolerance to Dissenters, for he had not only subscribed towards the building of their churches, but had also been the means of obtaining land for the building of their churches and chapels. If the bill were passed in its present shape it would create a feeling of bitter antagonism in those parishes where heretofore the Dissenter and the Churchman had agreed to dwell amicably together.

Mr. HOLT disapproved of the bill, and spoke in favour of the measure of the hon. member for Salford.

Mr. RUSSELL GURNEY thought the existence of this grievance to Dissenters was most injurious to the Church of England, and that Churchmen were the parties most interested in the removal of this grievance, for he knew of nothing which tended more to create bad feeling in districts throughout the country than the refusal of clergymen to read the burial service over persons who had not been baptized. The bill proposed to remove that grievance, and, therefore, he could not vote for the rejection of the bill. At the same time, the bill required amendment, and, unless it were amended, he could not support it on the third reading.

Mr. CORRANCE regretted the introduction of the bill, because it would produce a bad feeling throughout the country between Churchmen and Dissenters.

The House divided.

For going into committee	...	...	171
Against	...	...	100
Majority	...	...	71

The House then went into committee on the bill. In Clause 1, on the motion of Mr. G. GREGORY, the words by "post or otherwise," in page 1, line 10, and the words "or at any place," in line 12, were omitted.

Mr. CAWLEY rose to move, in lines 18 and 19, the omission of the words, "and either with or without any other religious service." He was perfectly ready to permit interment without the performance of the service of the Church of England, but he held that the principle of admitting anything that might be deemed a religious service in a Church of England churchyard was utterly inconsistent with a due regard for Christian observances, as well as with the idea of any Church existing, whether as a sect or as established by law.

Mr. O. MORGAN objected to the amendment on the ground that, if carried, it would be fatal to the object of the bill.

Lord J. MANNERS said if the amendment were carried it would leave Dissenters in the same position as the present, or, in other words, the religious service might be performed either in the house of the deceased or in the place of worship of the communion to which he belonged. But the fact was the committee was asked to do now in part what the House of Commons had by a large majority the other day refused to do in the whole. (Hear,

hear.) Virtually, the clause as it stood would, as far as the burial-grounds of the Church of England were concerned, disestablish and disendow the Church. (Cheers.) If this bill would not *pro tanto* disestablish the Church, then it would lead to concurrent Establishment. (Hear, hear.) He objected to the bill as a first instalment of the principle of disestablishment being carried out in practice.

Mr. HEYGATE heartily supported the amendment. The case of Ireland was not analogous, because in that country clergymen had not to deal with a great variety of religious denominations, but virtually with only two, the Presbyterians and the Roman Catholics. He had made inquiries in his own county, and had never heard of a case of grievances, neither had he in other counties. They should go to Wales for a grievance, and there, in a particular county, they were told that there were no opportunities of interring Dissenters with a religious service. But even in Wales there were many more opportunities of doing so than was generally imagined.

Sir G. GREY regretted that the committee should be called upon to divide on the words in question before it had been decided by whom the religious service was to be performed. As the bill stood, it might be performed not only by a minister of any religion, but by any member of the congregation of any religious body. Now, it was, in his opinion, quite right to permit a minister of any recognised religious body to perform the service, and he had been in communication with a clergyman of the Church of England whose objections to the measures would, he believed, be removed if the bill were confined to the minister, instead of being extended to the members, of any religious denomination. While, therefore, he objected to the omission of the words under discussion, he did so with the full intention of supporting an amendment hereafter to omit the words, "or member" in the fourth clause.

Mr. O. MORGAN was opposed to the omission of the words, "or member," on the ground that there were some religious bodies who had no recognised minister. (Hear.)

Mr. BRUCE said that on the second reading he had stated his opinion generally to be in favour of the bill as calculated to promote peace between Churchmen and Dissenters. He still believed that a large number of the ministers of the Church were in favour of its object; but he did not believe with the noble lord the member for Leicestershire that its passing would be a step towards the disestablishment of the Church.

Sir H. VERNEY thought it would not tend to the promotion of harmony that Roman Catholics should be allowed to go to our churchyards and perform services there.

Sir H. SELWIN-IBBETSON should vote in favour of the amendment, believing that it would not be in the interest of peace that funeral orations such as were heard of in a neighbouring country should be spoken in the parish church.

Mr. READ reminded the committee that in the Irish Burial Bill passed in 1868 the words "priests" and "ministers" were inserted. He knew many persons who would prefer even a Roman Catholic priest performing the service over a member of his flock if there was to be one, believing that under such circumstances, it would be performed more decently than it would be likely to be by the members of some extraordinary sects.

Mr. PEEK pointed to a case within his own experience in which a number of Mormons went down Sunday after Sunday to a particular locality, and, having collected a heap of stones, performed their religious services. It was not at all agreeable to many who lived in the neighbourhood, but they got over all opposition by registering themselves as Protestant Dissenters.

Mr. BRUCE should like to know whether the hon. gentleman was aware that any improper exhibition had ever occurred in those public cemeteries in which Mormons as well as the members of other religious sects might be buried?

Mr. PEEK had not hesitated to state his opinion about the Mormons as living persons. What became of them when dead he neither knew nor cared. (A laugh.)

Mr. H. PALMER pointed out that there was an express provision in the bill that no service but a religious service should be performed. If the words as they stood were not sufficient he should be prepared at the proper time to propose others to meet the difficulty.

Mr. BERESFORD HOPE was of opinion that it would be impossible to frame any definition drawing the line between what in reality would be a mere funeral oration and a religious ceremony.

Mr. ILLINGWORTH knew of no case in which any offence had been given in performing the burial service in any public cemetery—at all events in the north of England. He would remind the right hon. member for Morpeth, too, that there were many religious bodies who had no regularly ordained ministers, and who asked members of their congregation, whose services were perfectly acceptable to them, to perform the ceremonies which they required.

Mr. J. G. TALBOT pointed out that when last year a similar amendment had been proposed, providing that services in the graveyards should consist of prayers and passages from the Scriptures, a form of service which would satisfy the feelings of members of all religious denominations, the Secretary for the Home Department had voted against it.



The committee then divided, and the numbers were—

Ayes ... ..	182
Noes ... ..	141
Majority against the amendment	—41

Mr. COWPER-TEMPLE moved the omission of the proviso at the end of the clause (requiring the use by clergymen of the burial service prescribed by the Church) on the ground that it was totally unnecessary for any good purpose. Mr. BRUCE said the provision was inserted at the instance of the select committee, lest, under the general wording of the bill, clergymen might think themselves authorised to perform some other service than that of the Church of England. He did not believe that the absence of the proviso would give such an authority, but having voted for the proviso in the select committee, he should not vote against it now. Sir H. SELWYN-IBBETSON said the case was covered by the Act of Uniformity, which prevented the clergymen from making use of any other service than that of the Church. Mr. HUGHES thought that the freedom given to other ministers in respect of the service performed at the grave should be extended to the clergy, and would by-and-by propose words with that object. Sir G. GREY would vote for the omission of the proviso, not with a view to give greater latitude to the clergy, but because he regarded the words as unnecessary. The committee divided. The numbers were—

For the proviso ... ..	155
Against it ... ..	144
Majority ... ..	—14

The amendment was therefore negatived.

Mr. J. G. TALBOT, while wishing to give to Dissenters all the liberty they could reasonably claim, thought there should be some security for the character of the religious service at the burial, and, therefore, proposed to add the words—

Provided that any service not according to a published ritual shall consist only of prayers, hymns, and extracts from Holy Scripture.

He believed that those words would meet the feelings of all religious bodies. (Hear, hear.) Mr. CANDLISH said these words would be offensive to Dissenters, and thought we might safely leave something to the good sense and good feeling which were shown over the grave of a deceased relative. (Hear, hear.) Even in a prayer there might be something more than supplication, so that the amendment really gave no such security as was intended. Mr. MOWBRAY was surprised that any opposition should be offered to words which were adopted by Sir Morton Peto, who first advocated this bill here. (Hear, hear.) Mr. ACLAND, as a supporter of the Established Church, objected to define by legislation the religious services of non-established communities. Mr. BERESFORD HOPE said if no man was ever buried except by sorrowing relatives there would be some foundation for the objection to these words. But were there no such things as public and quasi-public funerals, or public funerals, when the extravagant leader of some obscure sect was buried? (Hear, hear.) Mr. BRUCE said he had voted against these words as chairman of the committee, believing it was an attempt to define that which could not be defined. (Hear.) Prayers and hymns were incapable of a strict definition, and that might be said in the course of a prayer which would be little less objectionable than what was said in the course of an address. Then, also, the scenes which were so much to be deprecated at funerals occurred, if anywhere, in crowded towns where there was a public cemetery, while the cases to which this Act applied were comparatively rare, and occurred chiefly in the rural districts. Mr. O. MORGAN agreed that it was no part of the duty of the Legislature to impose a ritual upon a non-established sect. The amendment either went too far or not far enough. Prayers might be objectionable, and we had removed from the Church service those formerly appointed for November 5 and January 31 on the ground that they were offensive. Mr. RUSSELL GURNEY had hitherto voted with the supporters of the bill, but could not go with them in opposing this amendment. The committee had been told that this was a matter to be left to the good sense and good feeling of Dissenters, yet they had also been told that as offensive matter might be introduced by Dissenters in a prayer as in an address. (Hear, hear.) He could not conceive that the words proposed would be objected to by any Nonconformist body with which he had ever held any communication. The committee divided, and the numbers were—

For the proviso ... ..	144
Against it ... ..	146
Majority against the proviso	—2

Colonel BARTHELOT then moved that the clause be rejected, stating that after such a close division he should feel bound to divide against the clause. He denied that the majority of the laity of the Church of England were, as stated by the Home Secretary, in favour of the bill, and he objected to any service but that of the Church of England being performed in the churchyards belonging to the Church of England.

Mr. HEYGATE maintained that the bill was not agreeable to the large body of Churchmen, and was not viewed favourably by many Nonconformists.

Mr. GREENE objected to the present clause as well as to the whole bill. It was only the political party among the Dissenters that were pressing on their representatives to support the measure.

The committee then divided on the question that

the clause, as amended, stand part of the bill. The numbers were—

Ayes ... ..	149
Noes ... ..	127
Majority for the clause	—22

The result was hailed with cheers from the Ministerial benches, and with counter cheers from the Opposition.

It being eight minutes to six, the CHAIRMAN reported progress in accordance with the standing orders.

Mr. RUSSELL GURNEY withdrew his Public Prosecutors Bill, and the other business having been disposed of, the House adjourned at six o'clock.

#### COUNTS-OUT.

On Thursday the sitting commenced with a lively conversation on the recent "counts-out," of which complaint was made by Sir J. PAKINGTON, who was a victim on the last two occasions, and who drew the inference that the Treasury officials had got them up because Mr. Cardwell was afraid to meet him on the question of the "Royal Cornwall Rangers." In support of this view, Sir John produced a scrap of paper which he said had been laid before Mr. Forster while he was speaking on Friday night, and had produced the effect of shortening his speech so as to prepare the way for the subsequent "count." It had been found afterwards on the official box on which Mr. Forster was speaking, and it bore these words, "We want to count out Pakington, who comes next." There were loud manifestations of displeasure of what seemed to be a disclosure of a private document; and Sir John went on to complain of the sneaking manner in which "counts" were moved.

Mr. CARDWELL entirely repudiated Sir J. Pakington's inference, and felt confident that he should be able to convince him of the wisdom of his action in regard to the Cornwall Rangers. As to the scrap of paper, he disclaimed all responsibility for it, and added, amid loud cheers, that if a document written from one gentleman to another had come into his hands, not having been intended for his eyes, he should have declined the responsibility of publishing it. [It is said that the words were actually written by a Conservative. The Tory whip refused to keep a House on the occasion.]

Mr. DISRAELI and Mr. HARDY contended that the paper was in no sense a private letter, being addressed to no one and signed by no one; and Mr. GLADSTONE, while acquitting Sir John of any breach of the ordinary rules of honour, thought it an error to have made use of the paper. Replying to some criticisms of Mr. Disraeli, who had remarked that the conduct of the Government in conniving at these "counts" was prejudicial to the public interest, Mr. Gladstone maintained that they were only bound to use reasonable diligence to keep a House, and that the Opposition was bound to assist, whereas on the last occasion, when only twenty-eight members were present, there were nine on the Treasury bench and only four on the other side.

Mr. C. BENTINCK attributed "counts" to the Government, which had thirty-one paid members at its command, besides the 380 devoted supporters. Mr. GILPIN avowed himself the mover of the preceding Friday's count, and gloried in an act which he meant to repeat on every similar opportunity, which drew from Mr. BAILLIE COCHRANE the inquiry whether he meant to count himself out to-night on his own motion.

#### THE ARMY BILL.

The House then went into committee on the Army Bill, and Mr. RYLANDS moved his amendment for ignoring altogether the payment of over-regulation prices. In support of his contention that the payment of over-regulation prices was a violation of the law, and had never been officially recognised, or even tacitly acquiesced in, he read extracts from Royal warrants and from the evidence before the recent commission, and he attributed the slow progress of the bill to its want of boldness, and to the unwise attempt to conciliate the army.

Sir G. GREY, as the head of the Commission on Over-Regulation Prices, admitted that they were illegal, and ought not to be recognised if the matter were to be decided on technical grounds. But, on the other hand, the evidence showed that it was morally impossible for a young man to enter the army or to obtain promotion without being a party to this system, and that there had been no real attempt by the authorities to check it. It would, therefore, be hard on the present generation of officers to make them the scapegoats in respect of a practice for which they were not morally responsible. In opposing the amendment, however, Sir George gave it to be understood that he did not exclude the consideration of some compromise, such as giving officers an option; but if the bill were defeated, and purchase was to go on, he was of opinion that the Government ought at once to enforce the law against the payment of over-regulation prices, and to check it by a system of extra-regimental selection.

Mr. HARCOURT made a strong speech in support of the amendment.

Mr. HUNT, also a member of the Over-Regulation Commission, agreed entirely with Sir G. Grey's arguments, and thought it would be an unjust bit of purism to refuse to pay those prices.

The discussion was prolonged for some hours entirely on the same lines of argument. On the one side the amendment was supported by Mr. Sinclair Aytoun, by Mr. White, Mr. Gourley, Colonel Dyott, and Mr. Anderson, who maintained that for officers to vote on this question would be a breach of Parliamentary etiquette. To this Colonel

Knox replied that there were only two officers on full pay in the House. On the other side, the amendment was opposed by Colonel Sykes, Colonel Jervis, Colonel Loyd Lindsay, Mr. O'Reilly, Mr. M. Chambers, Mr. Henley, and Mr. Headlam.

Colonel ANSON asserted that the House of Commons, the War Office, and all the military authorities were as much implicated in the practice as the officers themselves.

Mr. CARDWELL warmly protested against imputing to the officers of the army that their loyalty depended on the purchase price of their commissions. He traced the history of over-regulation prices, contending that, as the practice had been connived at by successive military authorities, the country was bound to compensate the officers.

Colonel CORBETT and Lord GARLIES made some observations, and on a division the amendment was negatived by 285 to 108.

After the division was taken Mr. ANDERSON asked the opinion of the Chairman whether officers taking part in the division had not violated the rule which forbids members to vote on a matter in which they have a pecuniary interest, but Mr. Dodson decided that the rule is confined to private pecuniary interest, and does not relate to any question of public policy.

Sir T. SINCLAIR next moved an amendment, providing that, when an officer dies serving, his widow and children shall be entitled to the regulation price of his commission. It was opposed by Sir H. STOKES, but the committee adjourned before any decision was arrived at.

The Lictionary Bill was committed *pro forma*, and several other bills having been forwarded a stage, the House adjourned at twenty minutes past one o'clock.

At the day sitting on Friday, Lord ENFIELD (answering questions from Mr. Hamilton and Sir C. Dilke) contradicted Prince Bismarck's assertion that some thousands of British subjects took part in the recent insurrection in Paris. According to Lord Lyons the number might be reckoned by tens; only about twenty had been found among the prisoners, and he added that Lord Lyons was taking the necessary steps for the release of all who had been unjustly arrested.

#### WESTMEATH COERCION BILL.

On the consideration of the amendments to the Westmeath Coercion Bill, Mr. M'MAHON again endeavoured to introduce a provision for the seizure of Ribbonmen in England and Scotland under the Lord Lieutenant's warrant. He was warmly supported by Mr. Gregory, Mr. Conolly, and Mr. Bruen, who insisted that the bill would be inefficient without it. Mr. WESS, on the other hand, pointed out the legal and technical difficulties in the way, but the Marquis of HARTINGTON admitted that these could be surmounted if it were right that the thing should be done. But as the Government, after mature deliberation, had decided that the power was unnecessary, he protested against it being forced on them against their will. Mr. SYMAN and Mr. DOWNING, as opponents of the bill, deprecated the extension of its operation, and the amendment was not pressed. The bill was then read a third time and passed.

#### THE ARMY BILL.

The committee on the Army Bill then resumed the consideration of Sir Tollemache Sinclair's amendment to Clause 3, which was not concluded at the previous sitting. It provides that when an officer dies serving, his widow or children shall receive the regulation price of his commission; and Sir TOLLEMACHE, on the plea that he had been impatiently listened to before, now repeated the whole of his half-hour's speech in support of it. Mr. CARDWELL complained of this as an unprecedented waste of time. He admitted the existence of the hardship which the amendment was meant to remedy, but it was a matter for consideration in the pension warrant rather than in a clause which only professed to indemnify officers, not to put them in a better position. The amendment was supported by Sir R. Anstruther, Sir W. Russell, Mr. Liddell, Sir G. Jenkinson, General Herbert, and others, but on a division it was negatived by 186 to 130. On Mr. CARDWELL's motion the words were omitted from the clause which restrict the number of retirements in each year.

(Continued on page 594.)

**ELECTION INTELLIGENCE.**—The nomination of a candidate for West Staffordshire, in the place of Mr. Meynell Ingram, deceased, took place on Monday at Stafford. Mr. F. Monckton, Conservative, was the only candidate, and he was declared duly elected.—It is believed the contest for Westmeath will rest between Sir John Ennis and Mr. P. J. Smyth. The Roman Catholic clergy spoke on Sunday from the altars in favour of home rule, and Dr. Nutty, bishop of the diocese, has written a letter in Mr. Smyth's interest. Mr. Martin, M.P. for Meath, will address meetings in favour of Mr. Smyth.

**THE SUNDAY OBSERVANCE ACT.**—At South-place Chapel, Finsbury, on Sunday, after the sermon, which was preached by the Rev. Mr. Collyer, of Chicago, the congregation, at the invitation of Mr. Moncre D. Conway, the minister of the chapel, resolved itself into a meeting for the purpose of petitioning the House of Commons to repeal the Sunday Observance Act of Charles II. Mr. P. A. Taylor, M.P., was voted to the chair, and Mr. Conway having read the petition and moved its adoption by the meeting, the motion was seconded by Sir John Bowring, and carried unanimously.



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# The Nonconformist.

WEDNESDAY, JUNE 14, 1871.

## SUMMARY.

By an overwhelming majority the National Assembly at Versailles has abrogated the law exiling the Princes of the House of Bourbon, and by a less majority has ratified the elections of the Duc d'Aumale and the Prince de Joinville. The sitting at which this important step was taken was remarkable chiefly for the great speech of M. Thiers, who said that personally he was in favour of a constitutional monarchy such as existed in England—where the Government were equally removed from the passions above and the passions below—but he had accepted the Republic as a trust, and would not betray it. M. Thiers assented to the abrogation of the proscription laws, the Orleanist Princes having entered into an engagement that they would not sit in the Assembly, or, for the present, take any part in politics. "I shall," he said in conclusion, "remain in power if you have the same confidence in me, and you think me worthy of it; and I repeat, I will deceive no one." On the 2nd of July the supplementary elections for the 112 vacant seats will take place. Apparently the result will be more in favour of the Bonapartists, who have already a large number of candidates in the field, than of "the fusion"—which means a prolongation of the powers of the Chief of the Executive rather than the elevation to the throne of Henry V.

A still stronger reason for the retention of M. Thiers and his colleagues is that they have not yet done—hardly begun—the disagreeable task of retribution and reorganisation, which will hardly fail to draw down unpopularity upon their authors. The Executive has to dispose of the Communist leaders and 40,000 insurgent prisoners, and to provide for the German indemnity, the French war expenses, and the heavy cost of putting down the Parisian Revolution. The interest of the National Debt of France alone will, it is expected, be quite thirty-two millions! Some twenty-three millions will have to be added to the annual taxes. How that can be done without paralysing the industry of France is a very serious question, but it is a gigantic task from which the Bourbon Princes may well shrink. M. Thiers will no doubt endeavour, in accordance with his protectionist theories, to make foreign nations pay their share of the burden, and heavy import duties on all the leading articles of commerce are already projected. At all events, France is bound over in liabilities, such as have rarely been incurred by any nation, to keep the peace. She cannot indulge in the luxury of revenge against Germany, or in the thought of a crusade against Italy for the restoration of Rome to the Holy See. We are, however, assured by the Paris correspondent of the *Times* that France "will in all probability recover itself with a rapidity and display a vitality in its resources for which Europe is scarcely prepared. It would be the greatest mistake to judge industrial France by military France; its decay in one capacity has been the secret of its vitality in the other. And there is no reason to despair of its being able to bear an addition to its taxes of 23,000,000." At all events, the finances of France must be put in order before a monarchy can be thought of.

The factious opposition of the military members of the House of Commons has induced the Government to abandon, or at least postpone, all the clauses of the Army Bill relating to the reorganisation of our forces. They retain only those which abolish purchase and lord-lieu-

tenants' commissions in the militia. This decision, which was taken, as Mr. Gladstone stated, in consequence of practices which, if generally adopted, the House might as well shut its doors and abdicate all legislative functions, provoked many protests as a breach of faith from the Opposition on Monday, but the House subsequently went into committee, and passed the third clause of the bill. At the day sitting yesterday, the Premier's announcement that the Ballot Bill would be taken immediately after the committee on the Purchase Abolition Bill was finished, again provoked the obstructionists, who were supported by Mr. Disraeli in their attempt to delay the military measure, and drew from Sir Roundell Palmer an emphatic protest. The right hon. gentleman declared that a course was being taken with the bill which he never remembered anything like before. Apparently the only object was to consume time, and enable the minority to override the majority. "He did not know what the intention might be," said Sir Roundell, amid loud cheers, "but of this he was perfectly sure, that it was neither in the interest of the army nor of the officers of the army, nor of Conservative principles, nor of the party opposite, for whom he for his own part had a most sincere respect, that this course should be pursued upon that or any other occasion." Probably this severe rebuke will check the factious opposition of the colonels when the bill goes again into committee to-morrow night.

The Lords have had a field-day on the Treaty of Washington. On Monday night Earl Russell moved a resolution condemning the ratification of the treaty, so far as concerned the retrospective clauses which relate to any rules of international law. In the course of the debate a good deal of adverse opinion to some of its provisions was expressed, even by the Earl of Derby, though his lordship and the other Opposition speakers deprecated any hostile action, and recommended the British Provinces to accept those clauses which affected their interests in a spirit of magnanimity and political wisdom. The treaty is a compromise, and even the Canadians will eventually profit by it, if they frankly accept it. As Lord Russell's resolution was negatived without a division, there will probably be no serious opposition to the treaty in the Commons, seeing that Sir Stafford Northcote, a leading Conservative, was one of the Commissioners, and his signature is affixed to the treaty.

As will be seen from a sketch we have given elsewhere, the House of Lords yesterday accepted all the Commons' amendments on the University Tests Bill—the Marquis of Salisbury being beaten by a majority of forty (129 to 89) in a last attempt to reintroduce his favourite restriction. When the bill has received the Royal assent, University tests will be at an end.

We publish a second letter from our esteemed correspondent, the Rev. Griffith John, in which he frankly accepts our challenge *apropos* of the policy to be pursued in relation to the Government of China. Mr. John disclaims all idea of forcible intervention for upholding Protestant missions in foreign countries, and shows that he has himself condemned such a crusade in our own columns and in his Exeter Hall speech. In his first letter his object simply was to call attention to facts, and to leave them to produce their legitimate impression, while "anxious that the British Government should give the missionaries every moral support in their power in the present crisis, and that they should see that they would be consulting their own interests by so doing." We cannot regret having elicited this clear expression of opinion which Mr. John believes is shared by most of his brother missionaries in China. It is matter for gratulation that the danger has for the present passed over. According to the statement of the *English Independent*, the energetic protest of the American representative has effectually prevented the issue of any edict against the missionaries. "The menacing circular addressed by the Pekin Government to the foreign legations respecting missionaries was tentative merely, and has already been virtually withdrawn."

A very remarkable judgment was given in the Irish Court of Chancery on Friday last in the case of an appeal from the decision of the Landed Estates Court, in the matter of the Londonderry estates of the Marquis of Waterford, which are being sold in that court. The tenants had asked the inferior court to state upon the rental their claims under the Ulster custom, as well as the yearly nature of their tenancy, as legalised by the Land Act of last year. This the court refused to do, holding that as the law now stands these rights under the Ulster custom were mere incidents of the tenancy, and could not be affected by omission from the rental. On appeal this decision has been affirmed, Lord

Justice Christian ruling that in reality no legal rights are conferred by this famous first section of the Land Act; that, in fact, the act is a nullity as regards the Ulster custom. Thus property, in this case, estimated at 118,000*l.*, and altogether, throughout Ireland, valued at twenty millions sterling, is by this judgment declared to have no legal value. Questioned on the subject last night, Mr. Gladstone, amid sympathising cheers, said that the Government felt no uneasiness on the subject, because the views attributed to the Lord Justice were at variance from those of the Lord Chancellor, the Judge of the Landed Estates Court, and all other legal authorities. But, under any circumstances, whether legislation were necessary or not, the Government would not, as far as depended upon them, suffer the plain and manifest intention of Parliament in passing the Land Bill with regard to the Ulster Tenant Right to be defeated, and would not fail to do whatever might be requisite in order to give full effect to the intentions which Parliament had expressed, and to what under the circumstances must be morally considered in the nature of a covenant entered into with the people of Ireland.

## OUR EXTRADITION ACT AND THE REFUGEE COMMUNISTS.

M. THIERS, Marshal MacMahon, and the Marquis de Gallifet, appear to have done their work of retribution and butchery so well that very few of the Communist leaders have escaped. For aught we know they are sated with revenge, and the escape of a Red chief of less notoriety than Felix Pyat, who is believed to be somewhere in hiding, would not disturb their serenity. M. Jules Favre's circular, claiming generally and beforehand the extradition of the Communists who might escape to neighbouring countries, may possibly become a dead letter. The Versailles Government have still in their clutches not only half a dozen live leaders of the insurgents, but some thousands of prisoners, whom they can dispose of according to their pleasure.

Still the question raised by the French Foreign Minister is of great interest and may become one of real importance. If the French Government were disposed, on prudential grounds, to let the matter rest so far as England is concerned, they might possibly be goaded into action by the noise and defiance of some of our London demagogues, who represent, not the great body of working men, but only themselves. How, then, should we stand if such a demand were made under our Extradition Act? Many people will be surprised to learn that the decision as to the surrender of foreign criminals does not rest with the Executive Government, but with the law courts, excepting that the Act empowers the Secretary of State to refuse the issue of a warrant, "if he is of opinion that the offence is one of a political character." If, however, a foreign suspected criminal were arrested, he would be tried in a police-court as though he were an Englishman, and the magistrate is bound to receive any evidence which can be adduced to show that the offence is of a political nature. Should the Act then be found to be applicable, the person in custody must be informed by the magistrate that he will not be surrendered till after fifteen days, during which he may apply for a writ of Habeas corpus, and have the case tried in the Court of Queen's Bench. These safeguards were introduced at the instance of Mr. W. M'C. Torrens, when the Act was renewed two years ago, in order to provide against the frequent attempts made by the Imperial Government to oblige this country to accept the French practice in criminal proceedings, which holds the accused guilty till his innocence is established.

The whole significance of the Extradition Act in relation to the Communist refugees would lie in the question whether the offence could be said to be of "a political character." Were the acts of the Commune of that description? We cannot better answer this question than by quoting what seems to us the sound argument of the *Pall Mall Gazette*, a newspaper which is not to be suspected of any sympathy with revolutionists or criminals:—

If the insurrection which has just been put down in Paris was not a political movement, how are such movements to be recognised for the future? An outbreak which for ten weeks arrayed Paris against the Government of France, which kept 100,000 troops under arms, which exercised undisputed authority over everyone within the walls of the city, which could only be reduced by subjecting Paris to a siege as formal and a bombardment more prolonged than the siege and bombardment it had sustained at the hands of the Germans, seems to have very considerable claims to the character of a political offence. . . . If it is objected that the weapons used were non-political, that the burning of public and private buildings and the murder of prisoners are not political acts, the question remains—On what principle does this distinction rest? They are



acts which all good men regard with abhorrence, but this does not of itself deprive them of the political character. To hold otherwise would be to claim for foreign Governments the power of determining under what restrictions civil war shall be carried on, and it is not easy to see why they should assume to themselves in the case of civil wars a power which they would repudiate in the case of foreign wars. If the Commune were suddenly to raise its head again and drive the Marquis de Gallifet to take refuge at Brussels or Madrid, would the Belgian or the Spanish Government listen to a demand for his extradition based on the charge that he has shot prisoners without trial? We imagine that they would say that slaughter inflicted in the course of suppressing an insurrection might, morally speaking, be criminal in a high degree, but that its political character preserved the offender from that liability to extradition which he would otherwise have incurred. An act does not cease to be political because it is done by people, and in a way, and for ends that are justly detested.

But supposing the principle be admitted that the crimes of the Communists were not of a political character, our difficulties in respect to their extradition are only begun. There is, indeed, one means of escape from them, viz., by accepting the theory put forward by one of our daily papers, that, inasmuch as the Communists were fellow-conspirators, they must all be held equally guilty as regards the destruction of the public buildings of Paris and the murder of the hostages. Need we say that such a view is entirely repugnant to every principle of justice and law? It would be simply to copy the bad example of Communist and Versailles alike by confounding the innocent with the guilty. The mere fact that a man was an insurgent in arms against the French Executive could no more deprive him of English protection than if he had been fighting against the German instead of his own Government. Even if his offence were aggravated by acts which, according to English law, are not political crimes, it must be brought home to the individual on trial. He must be shown to have had some hand in framing the atrocious decree, or in the actual commission of the crime, and then he might plead that he acted under orders or duress. Constructive arson or assassination is no less difficult to define and prove than constructive treason or felony. Besides, as a matter of fact, it is certain that up to the time of the incendiary acts, the Commune could not be charged with having done what was not lawful according to the recognised laws of warfare. Its career had indeed, on the whole, been remarkably free from those excesses which have marked most Parisian revolutions. There were Communists and Communists. We have every reason to believe that the closing acts of assassination and incendiarism were the work of a very few desperate leaders, who, when driven into a corner, resolved to involve as many as possible in a common ruin. As well might the German Government be held responsible for those diabolical excesses, because they prevented the escape of the Communists at the last moment as the many thousands of misguided men in the ranks of Dombrowski, many of whom were, in their way, fighting for the principle of local independence, and not a few of whom had been forced into the insurgent army by the Communist press-gang. It is deplorable that M. Thiers should have forgotten this fact when he ruthlessly authorised the Versailles troops to give no quarter, and thus provoked the horrible excesses we all deplore. But it will be our duty to remember it if we should be asked to surrender any of those who fought in the ranks of the insurgents. The Governments of Switzerland, and even of Austria, have announced that they shall require documentary evidence of criminal acts before a Communist refugee is surrendered. England certainly would claim proof not less direct and satisfactory.

But the question deserves consideration on higher grounds. The escape of a few political criminals, however infamous their acts, is of far less consequence than the sanctity of our laws, and the maintenance of our national rights. It is not to be forgotten that we persistently refused to allow our Extradition Act to be tampered with, or altered to suit the convenience of the potentate who now rests secure at Chislehurst under its safeguards. What we have not granted to the selfish importunity of a Napoleon, we shall not concede to the weak clamour of a Favre. Reverence for law is the foundation of national freedom and greatness. For lack of it the French people are the mere sport of successive revolutions, which change without improving their institutions. They have yet to learn the rudiments of political freedom. They have still to be convinced that a just and stable Government is not the outcome of political passion or of complex machinery—of an elaborate scheme of centralisation, or the shouting of mere phrases, such as, "Liberty, equality, and fraternity"—but the slow and combined product of individual and intelligent conviction. Whether they will ever learn this wholesome

lesson is at least doubtful. It certainly will not be the result of substituting the "White Terror" for the "Red," nor of rearing the ensign of unbelief upon the crumbling walls of superstition. We, at least, it may be said without boasting, can show them a more excellent way; and if occasion requires, we ought to teach this unhappy nation that we should be injuring themselves, as well as compromising our principles and position, by agreeing to any demands they may make for the surrender of French political refugees, in violation of the laws which regulate our international relations.

#### THE SECTS AND THE SCHOOLS.

THE twenty-fifth clause of the Elementary Education Act bids fair to set all school boards by the ears. And yet it has a plausible air of innocent impartiality, which, we fear, often deludes the simple benevolence of many who would not consciously be parties to any ecclesiastical injustice. Does not this clause permit the payment of fees for indigent children at any denominational school, without distinction of Conformist or Nonconformist, Catholic or Protestant? Nay, does it not guard against proselytising zeal by providing that, "no such payment shall be made or refused on condition of the child attending any public elementary school other than such as may be selected by the parent"? Admirable! What more could be required even by the most advanced apostle of religious equality? Well, we will not at present insist upon the difference between religious equality and concurrent endowment; but what we do say is that, to save appearances, the endowment ought at least to be concurrent.

Now, can this possibly be the practical effect of the clause in question? Of course, everything depends upon the meaning of the phrase. If it means the endowment of some two or three sects at the expense of all the rest, and of the "No Church" party as well, certainly that may be secured. But this is hardly the idea of that flaccid Liberalism which reproaches us for our ill-mannered discontent on this subject. It is quietly assumed that all denominations are put on the same footing, or that if they are not, it is their own fault, and "serve them right." Now, we sincerely wish that all hesitating Nonconformists and all just-minded Episcopalians would ask themselves the question, "Where and what are the sectarian schools which are to profit by the payment of fees from the rates?" Is it not a fact that schools held on the premises of Nonconformist churches are almost without exception either actually connected with the British and Foreign School Society, or at least conducted on its unsectarian principles? What is the catechism or formula used in Congregational day-schools? How many Baptist elementary schools are there in which the doctrine of adult baptism is ever mentioned? That instances of the kind may exist here and there we cannot deny, although we do not know them. But such hypothetical exceptions do not affect our position, that the overwhelming majority of Protestant Nonconformist day-schools are in no proper sense of the word denominational or sectarian at all. The only religious advantage derived by the Churches with which they stand nominally connected is the very negative one of protection for the children from the clerical influences of the neighbouring "national" school. The truth is, that by a slight alteration in the time-table, such Free Church schools not only become public elementary schools within the meaning of the Act, but being without any "religious catechism or religious formula which is distinctive of any particular denomination," are religiously on precisely the same footing as board schools.

What, then, are the denominations which are to share the blessings of concurrent endowment? The answer is plain. With the possible and slight exception of the Jews, it will be the Anglican and the Roman Catholic Churches alone that will obtain aid from the rates to propagate their distinctive tenets. And so we are brought to this, that in this year of grace, when the air is thronged with murmurs of disestablishment and disendowment, we are not only to revive Church-rates, but actually in a sly and indirect fashion to resuscitate Peter's pence as well. Nor is the amount to be voted to these venerable institutions insignificant. In Manchester 7,000*l.*; in Birmingham (as is estimated) 5,000*l.*; in Nottingham some 1,200*l.* will have to be paid for school fees; and every one knows that the share to be appropriated to the Anglican and the Roman Churches is shamefully, ridiculously out of proportion to their real numbers; while the miserable pittance remaining, some sixth or seventh of the whole, is to be graciously conceded, not, as is complacently assumed, to other sects, but to schools as un-

sectarian as any which are yet promised by school boards.

But, it is asked, whose fault is it if Nonconformists have not schools in full proportion to their numbers? We rather think that the facilities afforded by a religious establishment for securing a monopoly of education have had something to do with it. And our ecclesiastical opponents, while they gleefully divide the spoil, will do well to let that question alone. But if, on the other hand, so far as considerations of policy are concerned, the Nonconformists have been unwise in suffering the education of the people to be too easily monopolised, it has been, we verily believe, because the principle that secular instruction is no proper duty of the Church has been latent within them even when they did not acknowledge it. And if, even in spite of themselves, they have been the heralds of a principle which seems sure of speedy and universal acceptance, that is no reason why they should be forced to support by a new form of payment a monopoly against which they have always protested.

Only let the true position of the question be clearly recognised; only let it be remembered that it is not the equal or proportionate endowment of all sectarian teaching which is contemplated, but only the subsidising of Anglican or Romanist dogmas; and immediately the hollowness of much sentimental talk about the pious working man will be apparent. Now we have much more faith in the existence of the religious working man than in that of the "Conservative working man." Indeed, we believe so very much in the former, that we are sure he will be before all things just; and that while he may think it one of his rights to have facilities provided by the State for teaching his children their secular duties as citizens, he would scorn the unfairness of forcing any one to pay for teaching those children religious doctrines opposed to the payer's conscience. But let that pass. What is this sentimental argument which is so effective in School Boards, especially to the tender sympathies excited by vested interests? You compel men, it is said, to send their children to school, but you deny to the religious poor the special instruction which they most value. And then we have a picture of a poor widow with tears in her eyes crying, "Kind gentlemen, good gentlemen, don't send my child to a godless school." The simple answer is that we don't want to do anything of the sort. At present there is no practical question of strictly secular schools at all. So far as we know, every school board has discovered an entirely unsectarian religion, and is going to teach it. But if the poor widow means that she insists upon having her own denominational tenets taught at the public expense, it is always assumed that she belongs either to the Anglican or the Roman Catholic persuasion. Or, at least, if the argument is to have any apparent point, it must be so; for it would be simply ridiculous—a *reductio ad absurdum*—to assume anything else. For let us suppose her to be a Baptist—and there are many Baptists who attach what seems to others a very disproportionate importance to their distinctive tenet. Then it is implied that she has a perfect right to have a school provided, in which infant baptism is taught, and the necessity of adult baptism enforced. Or, if not, why, in the name of common fairness, has another poor widow the right to insist on her child being taught, at the public expense, that in baptism he was made a child of God and an heir of heaven? It is too customary to assume, or to imply without asserting, that rights exist in the latter case which have no equal validity in the former. Of course, no one dares to put such an assumption into words, but it is impossible, on any other ground, to account for the peculiar sacredness which is attached to the denominational consciences of poor Anglicans and Catholics, while, on the *vilia corpora* of Nonconformists or heretics, compulsion may be enforced anyhow.

If any poor parent may assert the preposterous claim to have his children's fees paid by the public for his own pet denominational instruction, then all poor parents may assert it, and in that case we should like to know how compulsion is to be enforced. Hundreds of cases will occur in any large town in which a day school teaching the peculiar tenets of the parents does not exist in the United Kingdom. And if it is not unfair to insist that the State shall have the right to impart, if necessary, at least secular instruction to these, neither is it unfair to insist on the same thing in regard to Anglicans and Catholics. If we speak warmly on this subject we do not mean it unkindly. We do not wish to put any uncharitable construction on the motives of excellent men whose whole activity has been bounded by the lines of a stately denominationalism which fondly thinks itself Catholic;



and who, being brought for the first time face to face with the idea of a really national education, treat it as though it were a familiar thought, and therefore necessarily connect it with their ecclesiastical system. But we are compelled to speak out. We have not been altogether untrue prophets of religious equality. And if we have not wholly misread the signs of the times and mistaken the English nature, a system which outrages the conscientious convictions of half the ratepayers, and which slights the religious convictions of nearly all denominations, in order that it may enthrone Anglicanism and Romanism as the privileged instructors of the rising race, is simply intolerable, and most assuredly will not be borne.

#### DR. DOLLINGER'S POSITION.

DR. DOLLINGER has now been under excommunication for some weeks, and, like the English nation when it was formally excommunicated by the Pope, has survived the process. Whether or not he is gaining more light and more firmness, as most men do under such circumstances, we cannot tell, but it is certain that he is gaining more adherents. In Bavaria, in Italy, in Austria, his name is as a tower of strength to all men of Liberal thought and mind. The action he has taken has lifted a large number of men in his own communion to a higher plane. He has brought to light the fact that all through Europe there is a revolt of the moral and intellectual consciousness against the modern pretensions of the Papacy. No man, in recent times, has done so much to weaken the ecclesiastical authority of the Roman Church.

It would have seemed a strange thing to hear, some years ago, that the University of Oxford had conferred its highest degree, reserved only for men of the greatest eminence in literature, upon Dr. Dollinger. There was a time when the same University burned Milton's works, and no doubt thought that Milton would never rise from the ashes. With individual exceptions, Oxford has never favoured freedom of thought. It has been, nearly all through the later history of England, the last refuge of ecclesiastical and political Toryism. Its influence has always been exerted upon the side of authority as opposed to liberty, and of law as opposed to conscience. One would therefore have imagined that, on the whole, its sympathies would have been against Dr. Dollinger, and that if a degree was to be conferred upon any party to the recent controversy it would have been conferred either upon Archbishop Manning or upon the Pope. But even Oxford cannot but share in the "march of intellect"; and it has come to pass that the scholar who of all others in Europe is now bearing testimony for the independence of the human mind and for the rights of the human conscience, is selected for such an honour as at one time would have been conferred only upon a Laud or a Sacheverell. Oxford probably never did a more graceful or a more princely act than it did when it conferred its degree of D.C.L. upon Joseph John Ignatius von Dollinger.

We cannot sympathise with those who think that the honour had better have been postponed, if it was to be conferred at all. The case of Dr. Dollinger against the Papacy is a case, above all, of learning against sheer imposture, and of scholarship against priestly pretension. The only position that Dr. Dollinger has taken is that of a man of learning. He has offered to prove from history—as Luther once offered to prove his theses from Scripture—that the new pretensions of Papacy are monstrous, contradictory, and unfounded. Surely it was worthy of a seat of great learning to give a token of its honour to such a man, to do something that should support him, in the battle he had undertaken on behalf of the interests of letters as well as of intellect! Oxford is seldom abreast of the age, and seldom enough does the right thing at the right time; but, on this occasion, it has interpreted the feelings of nearly the whole of England. We should all feel grateful to it that it has extended a sympathy to Dr. Dollinger which, as a scholar, he is able, more than most men, to appreciate. It is evident that this new and formidable opponent of the Papacy as it is will need all the support that can be extended to him in his trying position. The Vatican is dealing out its spiritual thunder in all directions. And, such is the force of tradition and habit, that there are men who will listen as though the voice came from Sinai, instead of from Rome, and will cower under the apparent authority. Last month the Pope addressed a solemn Brief to the people of Rome on this subject. Some men, living under the very shadow of the Vatican, have expressed their approval of Dollinger's position. The Pope denounces them as blind leaders of the blind, who have made

themselves marks for the wrath of God. The Pope adds:—

We have, moreover, an undoubted proof of the impious intention, and of the detestable doctrines of all these persons, in the letters addressed to Dollinger, overflowing with errors, blasphemies, and incredulity. It is true, Venerable Brother, the tares cannot be perfectly separated from the wheat before the great day on which the Lord, in the fulness of time, shall call unto judgment even righteous things, but it is still fitting that as soon as possible it should be made known unto all, that the persons who have attached their names to those wicked addresses have ceased to be Catholics, and for that very reason should be avoided by all Catholics. We, for our part, pray even for them, in order that, restored to a better way of thinking, they may reject the dark doctrine of hell, and, condemning what they have professed, may, by their words and their example, seek to repair the offence which, through them, has come unto their neighbour.

If we needed further evidence, this alone would be necessary to prove this old man intends to fight it out to the last. And his authority, deride it as we may, is unquestionably great—quite enough to make millions of men doubt whether they should be true to their conscience, or suppress all its dictates in blind obedience to a scolding pretender.

The most satisfactory incident in this great controversy is the adhesion to Dr. Dollinger of so many German theologians. Thus at Munich at a vast meeting of "Old Catholics" Professors Huber and Michelés openly and amidst great enthusiasm denounced the claim of the Pope, and similar meetings have been held in other parts of Germany. The local bishops follow the Pope, but what are they? What have bishops at any time been, unless backed by the civil power, when contending against the rights of intellect and conscience? But here the civil power is opposed to them, for the Papal pretensions are as opposed to good Government as they are to good divinity and history.

It is possible that we shall see before the end of this struggle another and perhaps a final contest between the Latin and the German races. There are signs that the Latin race has nearly done its work in the world. Physically it is deteriorating, mentally it has long lost the leadership it once possessed. Possibly France may once again rush to the support of the Pope, and Italy may be obliged once more to succumb. The ultimate result, however, no one can doubt. Dr. Dollinger has lifted a banner which will probably never be taken down until the supremacy of the Papacy over Catholic Europe has become a thing of the past—an old, worn-out and almost discredited tradition. He cannot live to see this; but, in centuries hence, millions of men will reverence his memory.

#### THE UNIVERSITY TESTS BILL.—THE FINALE.

##### A SKETCH IN THE LORDS.

"The Dissenters have gained the day. The House of Lords has given way, and they have carried their bill almost intact," says the *Standard*, referring to what transpired yesterday in connection with the University Tests Bill. Well! the giving way was a very quiet process, and an uninitiated stranger would hardly have supposed that it was the closing scene of a long and arduous struggle. Not that the House was as scantily attended, and as dozy, as it often is; for the attendance was large, considering that there had been a full House the day before, to discuss the American Treaty. In fact, as the peers kept dropping in, it became evident that there had been a strong whip on the Liberal side; while the phalanx on the other side was evidently broken. There was also, before the proceedings commenced, a buzz indicative that there was something for their lordships to do—or not to do—and to talk about; but, considering the importance of the proceedings, there was about as little of warmth and force as there well could be. Probably because it was not widely known that the University Tests Bill, as it came back from the Commons, was to be finally dealt with, there was no considerable attendance of the general public. A few members of the House of Commons only availed themselves of their privilege; but, among those behind the bar were Mr. W. S. Aldis, the Senior Wrangler of ten years ago, who, by the Test system, has been deprived of a Fellowship, and Mr. Carvell Williams, watching the final disposal of a question with all the ins-and-outs of which he must be familiar to weariness.

Contrary to the statement made in a Conservative paper, the Marquis of Salisbury had given notice of proposals which looked as though the matter were to be fought out to the bitter end; for he proposed to move, not only that his new declaration be insisted upon, but that the exclusion of the college headships should be retained, and that, in lieu of the colleges being obliged to come to Parliament for

authority to alter their statutes, any new statute should be laid before Parliament, and be open to disallowance by means of a resolution of either House of Parliament. But, in fact, only one issue was raised, and that disposed of, Lord Salisbury's opposition collapsed.

It was on the new declaration that the debate took place, and everybody seemed quite willing that it should be brief—except, perhaps, the noble marquis, who complained of the curt and summary fashion in which Lord Kimberley proposed that the House should not insist on its amendment. Either this brief opening, or the knowledge that he was going to be beaten, seemed to tone down the irrepressible marquis, who spoke in an almost funeral tone; cracked only one joke, and flung at the House of Commons only one sarcasm, viz., that "it appeared to be guided by catchwords more than by principles." He acknowledged that he was disappointed that he had not received greater support from Dissenters, though he still comforted himself with the belief that "the enormous majority of Dissenters aimed at something more than the humiliation of the Church of England"—a fact which, it is satisfactory to state, is not likely to be disputed.

Lord Lyveden, who followed, was the only speaker who displayed anything like animation, and he not only earnestly argued that the new declaration was "vague, indiscriminate, and indecisive," but "entreated" their lordships not to excite further irritation and controversy by retarding a settlement of the question. The Duke of Rutland—who used to be one of the protectionist leaders in the other House—stolidly declared that he should stand by Lord Salisbury. Earl Russell did not turn his back on either the Dissenters or his own principles, but he *did* turn it on the reporters, and, as the result, only a few words of what he said could be picked up here and there. He placed his reliance on the general religious feeling of the country rather than on any declarations—thought the settlement of the question would lead to great improvements at Oxford and Cambridge, and then diverged to the consideration of plans for the reform of college fellowships. By that time the House seemed to think it had heard enough on the subject, and so Lord Oranmore had to struggle for a moment against such murmurs as peers are wont to indulge in when they are impatient. Earl Grey, however, was listened to, as he always is, attentively, but though he speaks clearly and incisively, he speaks low, and, sitting on the cross benches, always with his back to the public. He thought that the danger with which religion was believed to be threatened would be best averted by giving college authorities discretion to appoint religious men, irrespective of their ecclesiastical views, and did not wish that House to set itself against the other, except when it had reason and sound arguments on its side. Lord Lyttelton told Lord Salisbury he would not longer support the amendment after what had happened, and moreover, he attached but little value to it. The Earl of Denbigh—a Roman Catholic peer—who could not protest against the bill before because he was out of the country, did so now, and Lord Harrowby wished the Lord Chancellor to explain what would be the effect of the bill on the question whether intellectual attainments were alone to be the criterion of elections to fellowships, or whether religious character was also to be taken into account—an appeal to which Lord Hatherley did not think it necessary to respond.

A few words only from Lord Kimberley—who is one of the most vigorous and brisk members of the Government—preceded the division, which was taken on the question, "That this House do insist on its amendment." The House having been cleared, the peers passed through the respective lobbies; and, when the tellers brought back their white wands to the table, it was found that the numbers were—Contents, 89; Non-contents, 129—and so it was declared that the "Non-contents had it," and Lord Salisbury's declaration went the way of all its predecessors. And it may be added as a phenomenal fact that a majority of the Bishops voting, with the two Archbishops at their head, went with the Government against Lord Salisbury, only three supporting his lordship.

A majority of 40 was decisive enough even for Lord Salisbury, who at once stated that after such a division he should not press his other amendments; and so in about three minutes more the bill, as it came back from the Commons, was accepted, and it now only awaits the Royal assent to become law. The whole proceedings occupied only about an hour and a quarter.

Query.—Was it, after all, necessary that the Ministry should vote against its own supporters in the Commons, in order to carry the bill through the Lords?



## IMPERIAL PARLIAMENT.

(Continued from Page 591)

## WEST COAST OF AFRICA.

At the evening sitting, after the customary attempt at a "count-out," Mr. M'ARTHUR called attention to the state of affairs in our settlements on the West Coast of Africa, with especial reference to the defects in the administration of justice. He also complained of the state of the prisons, the heavy burden of taxation, the neglect of all sanitary regulations, the small provision made for education, the attempt to set up concurrent endowment, and the violation of the principle of competitive examination. As a partial remedy, he recommended the establishment of some form of local and municipal self-government; and, with regard to the Gambia Settlement, he urged the Colonial Office to make some declaration which would relieve the inhabitants from the apprehensions excited by the recent negotiations for their transfer to France.

Mr. R. FOWLER also touched on the threatened cession of the Gambia, which he strongly deprecated, and he urged immediate measures for the improvement of the sanitary condition of the settlement.

Mr. KNATCHBULL-HUGHES stated that the negotiations for the cession of the Gambia were broken off by the Franco-Prussian war, and there was no intention of renewing them. And without committing himself to any opinion—though he could see arguments in favour of such a cession—he undertook that nothing should be done without the consent of Parliament. He replied *seriatim* to the points raised by Mr. M'Arthur, and vindicated generally the just and humane policy of the Colonial Office.

Sir C. B. ADDERLEY, who was interrupted by a second attempt at a "count," also defended the Government of the settlements against charges which he held to have no foundation; and, after Sir J. HAY had made some remarks on the proposed cession of the Gambia, attention was a third time directed to the empty state of the benches. This time there proved to be only thirty-five members present, and the House adjourned at a quarter to twelve.

On Monday Mr. BRUCE abandoned the Government Game Law Bill, and his proposal to refer the whole subject to a select committee.

## THE ARMY BILL.

Sir GEORGE GREY asked whether the Government intended to divide the Army Bill and postpone a part of it. Mr. CARDWELL informed him that the Government was convinced that the abolition of purchase must be carried into effect without delay, and that as they desired to carry out that operation with full compensation to officers, they must press the House to pass the clauses of the bill which refer to that subject. For various reasons, they regarded the sections which transfer the power of appointing commissions in the militia from the lords-lieutenant of counties to the Secretary of State for War as essential. But there were other clauses that conferred powers which, though useful, were not absolutely necessary, and upon these it was not the intention of the Government to insist whenever they should find reason to believe that by doing so they should occasion delay in the progress of the bill.

An animated debate followed, in which Mr. DISRAELI, Mr. NEWDEGATE, Mr. GLADSTONE, Lord ELCHO, Colonel SYKES, Mr. LIDDELL, Mr. OSBORNE, Mr. G. H. BENTINCK, and Mr. CARDWELL, took part.

The House then went into committee, and the third clause was again under discussion. Several amendments were moved, and in the course of the debate Mr. CARDWELL promised that when the bill was passed the regulations as to selection would be laid on the table, and that it was in contemplation to make alterations in the manner of appointing adjutants. An addition to Clause 3, moved by Sir W. RUSSELL, occupied some time. It proposed to give officers the option of commuting the price of their commissions with certain deductions, and Sir William recommended it as a saving of a million at least on the Government scheme. Mr. CARDWELL resisted it stiffly, urging once more the old argument, that the bill only gives an indemnity to the officers and does not confer a new endowment on them. This drew from Colonel BARTELOT a warm complaint of Mr. Cardwell's unconciliatory management, and an appeal to Mr. Gladstone to lend a readier ear to offers for a compromise. Mr. GLADSTONE replied that the bill was framed on the principle of giving everything to the officers to which they were entitled, and of stretching a point in their favour wherever there was the smallest ambiguity. Consequently, any further compromise was impossible. The amendment was supported by Mr. DICKINSON, Lord BURY, Colonel ANSON, and others; but, on a division, it was negatived by 222 to 139. Clause 3, which has been so long under discussion, was then added to the bill.

The House then went into committee on the Ecclesiastical Titles Repeal Bill; and after transacting some other business, adjourned at ten minutes past two o'clock.

The smallpox epidemic in London is now nearly stationary, and the Metropolitan Asylums Board have 200 vacant beds at their disposal to meet any immediate emergency. The board have passed a resolution, suggesting the appointment of a central authority, with powers to enforce vaccination, not only in London, but throughout the entire country.

## DIVISION ON THE BURIALS BILL.

The following is the division list on the motion that the first clause stand part of the Burials Bill, which was considered in Committee on Wednesday last:—

## AYES.

Acland, T. D.	Gavin, Major	Onslow, G.
Allen, W. S.	Gladstone, W. H.	O'Reilly, M. W.
Amory, J. H.	Glyn, G. G.	Palmer, J. H.
Anderson, G.	Goldsmid, Sir F.	Parker, C. S.
Armistead, G.	Goldsmid, J.	Peel, John
Aytoun, R. S.	Gourley, E. T.	Playfair, L.
Baines, E.	Graham, W.	Plimsoll, S.
Baker, R. B. J. W.	Grant, Col. Hon. J.	Portman, Hon. W.
Bass, A.	Gray, Sir J.	Potter, E.
Bazley, Sir T.	Grieve, J. J.	Rathbone, W.
Beaumont, W. B.	Grove, T. F.	Reed, C.
Bentall, E. H.	Hannay, Sir John	Richard, H.
Biddulph, M.	Harcourt, W. V.	Richards, E. M.
Bonham-Carter, J.	Harris, J. D.	Russell, A.
Bowring, E. A.	Headlam, T. E.	Russell, H.
Brand, H. R.	Henderson, J.	Rylands, P.
Bright, Jacob	Hibbert, Lord	St. Aubyn, J.
Bristowe, S. B.	Hobdson, G.	Samuelson, B.
Brown, A. H.	Hodgson, K. D.	Sartoris, E. J.
Bruce, Lord C.	Howard, Hon. C.	Seely, C.
Bruce, H. A.	Hughes, W. B.	Simon, Mr. Serjeant
Buckley, N.	James, H.	Smith, J. B.
Campbell, H.	Johnston, A.	Smith, E.
Carnegie, Hon. C.	King, Hon. P. J. L.	Staapool, W.
Carter, Mr. Ald.	Knatchbull-Hughes, E. H.	Stanley, Hon. W. O.
Cave, T.	Lancaster, J.	Stansfeld, J.
Cavendish, Lord F.	Lawson, Sir W.	Stapleton, J.
Cavendish, Lord G.	Leatham, E. A.	Stevenson, J. C.
Cholmeley, Sir M.	Leeman, G.	Stone, W. H.
Colebrooke, Sir T.	Lewis, H.	Strutt, Hon. H.
Cowan, J.	Lewis, J. D.	Sykes, Col. W. H.
Cowper, Hon. H.	Lloyd, Sir T.	Talbot, C.
Crawford, R. W.	Lloydt, Hon. C.	Taylor, P. A.
Dalrymple, D.	Macle, R. A.	Tollemache, Hon. F.
Davis, Sir H. R. F.	Mackintosh, E. W.	Tracy, Hon. C. H.
Davis, R.	M'Arthur, W.	Trelawny, Sir J. S.
Delahunty, J.	M'Clure, T.	Vivian, A. P.
Denman, Hon. G.	M'Laren, D.	Walter, G.
Dent, J. D.	M'Leary, S. S.	Wedderburn, Sir D.
Dilke, Sir C. W.	Martin, P. W.	West, H. W.
Dodds, J.	Maxwell, W. H.	Whitbread, S.
Dowse, R.	Miall, E.	White, J.
Duff, M. E. Grant	Miller, J.	Williams, E. W. B.
Edwards, Hon. W.	Mitchell, T. A.	Wingfield, Sir C.
Erskine, J. E.	Monk, C. J.	Woods, H.
Ewing, H. E. C.	Mundella, A. J.	Young, A.
Fletcher, I.	Muntz, P. H.	
Foljambe, F. J.	Norwood, C. M.	
Fortescue, C.		
Fortescue, Hon. D.		
Fothergill, R.		

## NOES.

Adderley, Sir C.	Floyer, J.	Morgan, Hon. Maj.
Amphlett, R. P.	Forester, Rt. Hon. G.	Mowbray, J. R.
Arkwright, A. P.	Fowler, R. N.	Neville-Grenville, R.
Ashton, R.	Galway, Visct.	Newry, Visct.
Ball, J. T.	Gore, J. R. O.	Noel, Hon. G. J.
Beach, W. W. B.	Graves, S. R.	North, Col.
Bentinck, G. C.	Gray, Lieut.-Col.	Northcote, Sir S. H.
Bentinck, G. W. P.	Gregory, G. B.	Pakington, Sir J.
Beresford, M.	Hamilton, Lord G.	Parker, Lt.-Col. W.
Birley, H.	Hardy, Rt. Hon. G.	Peck, H. W.
Booth, Sir B. G.	Hardy, J.	Pell, A.
Bourne, Col.	Hardy, J. S.	Powell, W.
Bright, R.	Henley, J. W.	Raikes, H. C.
Brise, Col. R.	Herbert, Gen. Sir P.	Read, C. S.
Broadley, W. H. H.	Hermion, E.	Ridley, M. W.
Bruen, H.	Hervey, Lt. A. H. C.	Round, J.
Burrell, Sir P.	Heygate, Sir F. W.	Sackville, S. G. S.
Cartwright, F.	Heygate, W. U.	Salt, T.
Cave, Rt. Hon. S.	Hick, J.	Sandon, Visct.
Cawley, C. E.	Hildyard, T. B. T.	Scott, Lt. H. J. M. D.
Charley, W. T.	Holford, J. P. G.	Scurfield, J. H.
Child, Sir S.	Holford, R. S.	Simonds, W. B.
Claughton, S. W.	Holt, J. M.	Smith, F. C.
Cole, Col. Hon. H. A.	Hope, A. J. B. B.	Smith, R.
Corbett, Col.	Hunt, Rt. Hon. G. W.	Smith, W. H.
Corrance, F. S.	Jackson, R. W.	Smith, S. G.
Corry, H. T. L.	Kavanagh, A. McM.	Starkie, J. P. C.
Croft, Sir H. G. D.	Kekewich, S. T.	Steele, L.
Cross, R. A.	Knight, F. W.	Talbot, J. G.
Cubitt, G.	Knightley, Sir R.	Tipping, W.
Davenport, W. B.	Langton, W. G.	Trevor, Lord A.
Dawson, Col. R. P.	Learnmonth, A.	Turner, C.
Dimsdale, R.	Liddell, Hon. H. G.	Turner, E.
Disraeli, Rt. Hon. B.	Lindsay, Hon. Col. C.	Walpole, S. H.
Du Pre, C. G.	Lopes, Sir M.	Welby, W. E.
Dyke, W. H.	Lowther, W.	Wharton, J. L.
Dyott, Col. R.	Manners, Lord J.	Wheelhouse, W. S. J.
Eastwick, E. B.	March, Earl of	Winn, R.
Egerton, Hon. W.	Meyrick, T.	Wyndham, Hon. P.
Elliott, G.	Miles, Hon. G. W.	Wynn, Chas. W. W.
Fellenden, H. M.	Mills, C. H.	
Fellowes, E.	Mitford, W. T.	
Figgins, J.	Morgan, C. O.	

## PAIRS.

FOR.	AGAINST.
Mr. W. H. Foster.	Major R. H. Paget.
Col. R. B. Torrens.	Mr. G. H. Finch.
Mr. E. H. J. Craufurd.	Mr. D. Straight.
Mr. J. J. Ennis.	Col. H. Wilmot.
Mr. R. W. Crawford.	Viscount Sandon.
Mr. W. E. Forster.	Major Arbuthnot.
Sir E. Anstruther.	Earl of Bective.
Mr. C. Buxton.	Mr. J. Tollemache.
Mr. G. Melly.	Mr. T. E. Taylor.
Mr. C. Reed.	Col. H. O. Duncombe.
Mr. J. Whitwell.	Mr. J. S. Henry.
Mr. M. S. D'Arcy.	Major R. S. Allen.
Mr. N. D. Murphy.	Mr. W. C. Brooks.
Sir J. Esmonde.	Col. W. B. Forde.
Marquis of Bowmont.	Viscount Newport.
The O'Connor Don.	Hon. D. R. Plunket.
Mr. J. Clay.	Major W. E. O. Gore.
Dr. J. Brady.	Sir T. Bateson.
Mr. J. Merry.	Mr. C. P. Phipps.
Mr. W. Finnie.	Viscount Barrington.
Hon. L. Agar-Ellis.	Mr. H. W. Eaton.
Mr. R. Jardine.	Capt. Hon. A. W. N. Hood.
Mr. K. T. Digby.	Viscount Royston.
Mr. J. W. Pease.	Viscount Mahon.
Mr. R. W. Duff.	Mr. H. G. Sturt.
Sir J. W. Ramsden.	Mr. J. Jones.
Mr. D. C. Heron.	Mr. H. C. Wise.
Baron M. de Rothschild.	Col. H. Lowther.
Mr. Headlam.	Lord E. Cecil.
Capt. Brinckman.	Mr. Hambro.
Mr. A. Herbert.	Mr. F. Walpole.
Mr. T. B. Potter.	Sir E. Lacon.

Mr. Leveson Gower and Sir T. D. Lloyd, who would have voted for the bill, were accidentally shut out.

"How are you?" says Jones, a poor artist of the West-end, to a proud City millionaire, who pretends not to know him, and replies hesitatingly, "Sir, you have the advantage of me." "Yes," retorts Jones, "I s'pose so; everybody has that's got common sense."

## Foreign and Colonial.

## FRANCE.

## THE NATIONAL ASSEMBLY AND THE BOURBON PRINCES.

On Thursday there was an exciting meeting of the National Assembly. The report of the committee proposing the abrogation of the law exiling the Princes of the House of Bourbon having been read, M. Thiers ascended the tribune and made a long speech. Before entering upon his subject, M. Thiers dwelt upon the necessity of inspiring the country with confidence in the Government. 500,000 Germans had to be fed, and there was a deficiency of 400,000,000 francs in the revenue. Recourse must be had to credit, and to obtain credit the confidence of Europe must be secured. He then referred to the Bourbon family, for which he said he entertained great respect. The laws which it was proposed to repeal were, however, laws of precaution, not of proscription. Two Governments could not exist side by side. He had blamed the Republicans in 1848 for admitting Louis Napoleon, and to Louis Napoleon himself he had said, "You will be their master, but you shall not be mine." M. Thiers went on to say that personally he was in favour of a Constitutional Monarchy such as had existed in England, but he has accepted the Republic as a trust, and would not betray it. M. Thiers then defended the Government of the 4th September, but condemned with much warmth the Delegate Governments of Tours and Bordeaux. He said that as the Orleans Princes had pledged themselves not to take their seats in the Assembly, he would vote for the repeal of the law forbidding them to enter France. M. Thiers proceeded to point out that, in the interest of order and the public credit, it was necessary to postpone the discussion of all irritating questions, and added, "The safety of the Republic has been placed as a secret deposit in my hands, and I will not betray the trust." M. Thiers concluded his speech by saying, "I will deceive no one."

The bill abrogating the laws of proscription was adopted by 484 votes against 103.

The elections of the Duke d'Aumale and the Prince de Joinville were subsequently declared valid by 448 votes against 113.

M. Thiers' speech is commented upon in all the Paris papers. The *Verité* maintains that a constitutional monarchy on the English model is not possible in France. The *Debat* urges the country to support the present Government, which it calls the Government of the National Credit.

The Versailles correspondent of the *Times* reports that the Prince de Joinville and Duke d'Aumale came to Versailles on Friday, and called upon M. Thiers, who received them extremely well, and returned their visit an hour afterwards. The Princes also called on the President of the Chamber. The Princes afterwards called on General Cissey, and appeared well pleased with their interview with the new Minister of War. They also called on all the other Ministers, leaving cards on those who were not at home. The Orleans Princes have not yet left Versailles.

It is announced from Versailles that the Prince de Joinville and the Duke of Aumale have sent in their resignations as members of the French Assembly.

According to the *Echo du Nord*, the Duc d'Aumale and the Prince de Joinville are now at Dreux, where they have had a meeting with the Comte de Chambord.

The motion for prolonging M. Thiers's authority will probably be postponed until after the supplementary elections.

The truth about the reported fusion is perhaps spoken by the *Union Libérale* of Tours, a paper which is supposed to enjoy the confidence of the heads of the Legitimist party. According to this authority what has happened is this:—Negotiations did take place which elicited from the Orleansists a declaration to the effect that they would submit to all the manifestations of the national will and to whatever Government France might freely choose. If France decided in favour of the Comte de Chambord, they would not hesitate to fulfil their duty as princes and citizens.

The Duke of Aumale has declined the public dinner which had been offered him in the hope of getting a speech from him as a Monarchist manifesto.

## STATE OF PARIS.

The funeral of the Archbishop of Paris and of the other ecclesiastics who were shot by the Communists, was celebrated on Wednesday, with great display, in the Cathedral of Notre-Dame.

It is believed that the state of siege in Paris will cease in a few days, if the present tranquillity lasts. The arrests, however, continue. A few placards appeared on the walls on Saturday, signed, "*Comité des Vengeurs*," protesting against the massacres perpetrated by the "*Traineurs des sabres*," and vowing they would leave no means untried of vengeance. After the 15th theatres and *cafés chantants* generally will be permitted to reopen. It being feared that a movement might be started to exhume the body of Delescluze, and give him a public funeral, in the hope of exciting the population of the faubourgs, the corpse of the late War Minister of the Commune has been dug up by order of the commandant of the east of Paris, and buried secretly in quick lime. Fears are entertained of an outbreak at La Villette. The guards have been doubled and more troops stationed there.



The works for the restoration of the city have been commenced. Fire broke out on Monday again in the cellars of the Tuileries, but was promptly extinguished. A general order of General Douay announces that any person found retaining a rifle, carbine, or revolver in his possession will be arrested and handed over to the courts-martial. A large number of rifles are found daily in the cellars beneath the churches and public buildings, and in the catacombs.

Paris has swarmed with sight-seers during the whole of the past week, and it is calculated that not less than 70,000 persons entered the city in the course of three days. Among these are very large numbers of Englishmen who have gone over for the purpose of seeing the traces of the late civil war. The idea of burning the corpses of the killed has been abandoned, and the bodies buried under the pavements are to be exhumed and interred in a new cemetery.

#### THE FORTHCOMING ELECTIONS.

According to a decree which has appeared in the *Journal Officiel*, the elections for the 112 vacant seats in the French Assembly will take place on Sunday, the 2nd of July. It had previously been stated that they would be held a week later, viz., on Sunday, the 9th of July. The importance of these supplementary elections, by which the position of parties in the Assembly may be completely changed, is discussed in most of the Paris papers.

M. Dumas, fils, will offer himself as a candidate for the Parisian suffrages at the supplementary elections, and his success is regarded as certain. In view of the French elections much activity, it is said, is being displayed by the Bonapartists in France. It is expected that several of their candidates, including M. Rouher, Baron Jerome David, M. Drouelle, M. Granier de Cassagnac, M. Haussmann, and M. Clement Duvernois, will be returned. It is believed, also, that Prince Napoleon will stand as a candidate for election in Corsica. It is supposed that as many as fifty Bonapartists will be elected at the approaching elections. Paris will take part in the elections on the 2nd.

The Imperialists will, it is thought, first of all endeavour to take a prominent Parliamentary part, and afterwards they will raise their flag and demand a plebiscite. According to the *Journal de Paris* it is more probable that the Prince Imperial than that Napoleon III. will be the candidate.

The *Cloche* believes that the result of the municipal elections in the principal towns of France is a painful check, which paralyses the efforts of the Monarchical party.

#### FRENCH FINANCES.

In the report of the French Minister of Finance respecting the proposed loan of 100,000,000*fr.*, the necessity is dwelt upon of paying off 80,000,000*fr.* of the war indemnity at once, in order to terminate the German occupation. The success of the loan will, the Minister adds, depend upon the confidence of foreign nations, but especially upon the co-operation of France herself.

M. Pouyer-Quertier announced on Friday to the Budget Commission a bill for an import duty, consisting of twenty articles. The commission approved the bill in its integrity.

It is proposed by the French Minister of Finance to impose new taxes in France, amounting to 463 millions of francs. Of these 200 millions will be raised by increasing the duty on the raw material of textile fabrics; sixty millions by stamps; ninety millions by intoxicating liquors; fifty millions by sugar and coffee, and the rest by other means.

#### THE COMMUNIST LEADERS.

The painter, Courbet, was arrested on Wednesday evening. He was found hiding in a small recess behind a bed. Rossel was arrested about the same time. Genton and Peyrouton are also taken. Felix Pyat probably is still in Paris. Billioray is a prisoner at Versailles. The citizen who was killed under his name was a peaceable man named Constant. It is stated that MM. Beslay and Thiesz, delegates of the Commune for the Bank and Postal departments, have received safe-conducts from the Government to go abroad. They are forbidden to remain on French soil.

#### NOTES AND INCIDENTS.

A general disarmament will be effected in the provinces, especially in the great cities.

The courts-martial at Versailles will try the prisoners exclusively for offences against the common law, and will not consider them as political offenders. They have not yet been formed, the large number of prisoners rendering the preparation of the cases long and complicated.

It is announced from Paris that one of the murderers of Generals Clément, Thomas, and Lecomte, has been arrested at Belleville.

Fresh discoveries of telegraphic wires, intended to assist in the destruction of Paris, are said to have been found in the sewers.

The *Journal Officiel* publishes an announcement reassuring all those persons who had deposited bonds or securities at the Bank of France, and stating that all such deposits are uninjured.

One of the men who shot the Archbishop of Paris, and for whom the police had looked in vain, was arrested at the funeral of the hostages.

M. Picard refuses the governorship of the Bank of France, and it is again rumoured that M. Favre has resigned, and will be appointed President of the Court of Cassation.

Most of the valuable objects taken from the churches during the reign of the Commune have been discovered at the Mint and other places.

M. Jules Favre has issued a circular note explaining the causes of the late insurrection in Paris. He attributes the outbreak partly to the workmen brought to the capital by the public works there, who were led away by agitators, and partly to the influence of the International Society.

The death of M. Mirès, the banker, formerly one of the financial celebrities of the French Empire, is announced from Marseilles.

In compliance with the request of the Lord Mayor, Mr. George Moore and Colonel Stuart Wortley are revisiting Paris to arrange for the efficient distribution among the distressed of the portion of the City of London Relief Fund still on hand.

General Vinoy, Grand Chancellor of the Legion of Honour, has published a letter requesting support for the subscription to defray the cost of rebuilding the Palace of the Legion of Honour.

A Paris telegram states that 150 "sham firemen" were executed at Versailles on Thursday.

General the Marquis de Gallifet has the reputation of being a military brute. Shortly after the entry into Paris, his soldiers were slaying a prisoner, when the man's wife rushed to the Marquis and passionately begged for mercy. "Madame," said the Marquis, "I have visited almost every theatre in Paris; your acting will have no effect on me." This brutal reply was actually heard by the correspondent of the *Daily News*.

The Prussian troops which formed the first line around Paris, are proceeding towards Germany, and have been replaced in their cantonments by the second line, the positions of which are not re-occupied.

The soldiers who were kept prisoners in Germany are being rapidly brought back to France by way of Charleville, Luneville, and Vesoul.

#### FOREIGN MISCELLANY.

A proposal has been made in Sydney to annex Fiji to New South Wales.

The Emperor of Russia has arrived in Berlin on a visit to the Emperor of Germany, by whom he was received at the railway-station.

The inauguration of the Mont Cenis Tunnel Railway is to take place at the end of August. The line will then be in working order as far as Modane.

It is announced from Toronto that British Columbia will be formally united with Canada on the 20th inst.

We learn from Italy that a circular has been issued by the Government announcing that the official transfer of the capital from Florence to Rome will take place on the 1st July.

From Vienna we are told that Baron Kubeck, the Austrian Minister to the Italian Court, has already received instructions to follow the King of Italy to Rome.

Prince Hohenlohe goes shortly to Rome with an autograph letter of congratulation from the Emperor of Austria to the Pope, on the twenty-fifth anniversary of his ascent of the Papal throne.

Some traces of Leichardt's party are said to have been found at Wantata, near Cooper's Creek. They consist of portions of three skeletons, and some pieces of waterproof and moleskin.

The telegraph line across the Australian continent from South Australia to Port Darwin is progressing satisfactorily. It is expected that 800 miles will be completed by September next.

A bill has been presented to the Brazilian Chambers by the Government for emancipating the slaves. An indemnity is to be paid by the State for those who belong to private persons. The bill has been strongly opposed by the Chamber.

There are vague rumours of a Prusso-Austro-Italian alliance, each of the three Powers guaranteeing the territories of the other two. This is supposed to be a shield against French aggression and interference.

The New Brunswick Government has appointed a delegation to confer with the Government of Nova Scotia and Prince Edward Island, with a view to a united action to oppose the Washington Treaty.

The German Parliament is to be closed on the 15th inst., but the members will remain in Berlin to witness the entry of the troops, which is to take place on the following day. An important speech from the Emperor is expected.

THE CHIEFS OF THE DOLLINGER PARTY have decided, it is said, not to separate from the Church of Rome, but to confine their action to the non-recognition of the decree of the Ecumenical Council.

THE HARVEST IN EUROPE.—The Belgian *Moniteur* gives some details of the prospects of the approaching harvest in the corn-growing countries of Europe. In Prussia the prospects are unfavourable; much of the autumn sowings perished, and those of the spring are suffering for want of warm sun; in Saxony the appearance is better, as the crops are thick and healthy; in Russia the yield is expected to be a good average, and a very large quantity of last year's stock still remains unexported at Odessa; in Roumania, Bulgaria, and Bessarabia the aspect is most favourable, and in Hungary an abundant harvest is expected; in France a large portion of the winter corn is lost, and the fields have had to be re-sown.

THE TRIUMPHAL ENTRY INTO BERLIN.—The attention of the people of Berlin seems to be entirely taken up with the preparations for the triumphal entry of the troops, which is to take place on Friday. The Emperor has issued a proclamation, which orders that the troops shall be in position at eleven in the morning. They will have at their head

eighty-one French eagles, flags, and standards. The Emperor will be preceded by Prince Bismark and Generals von Roon and von Moltke, and will be followed by the Crown Prince, Prince Frederick Charles, and foreign princes. Then will come the troops. After the march past the memorial to Frederick William III. will be unveiled amid the ringing of the church bells and a salute of a hundred and one guns.

#### THE EDUCATION ACT.

##### DENOMINATIONAL SCHOOLS AND THE RATES.

The following protest against the payment of fees to denominational schools, from the Nottingham Nonconformists, was presented to the school board of that town at its last meeting:—

The Nonconformist committee formed to take action in the present critical state of the education question in this town, desire respectfully to present and commend to the school board their reasons for considering that the school board should erect school board schools which will be the property of the borough, and be under the constant and immediate direction of the board; and, further, that no fees should be paid out of the rates to any denominational school.

1. As it is expedient and just that all moneys raised by rates should be expended under the supervision of the ratepayers, and by those whom the ratepayers elect in order to administer their affairs, your memorialists are of opinion, on this broad ground of public policy, that the public moneys of the town should not be handed over by the school board to managers of schools over which they, and consequently the ratepayers, exercise no authoritative direction and control.

2. That since a large number of Nonconformists decline to receive, or to pay, or to be a party to coercing others to pay, money from public funds for the support of denominational institutions, your memorialists believe that any attempt to divert the school rates of this town into sectarian channels for the support of sectarian schools will lead to sectarian strife, to the revival of the worst evils of the old Church-rate conflict, and even to organised resistance on the part of certain religious communities to the payment of rates that are so appropriated. They earnestly adjure the board to take no step that will bring religion and education alike into discredit by imposing upon many ratepayers of this borough what they deem to be a political injustice and a religious wrong. Your memorialists commend to the board the wise and Christian words of the Vicar of Dudley on this question—He said, "It would be an injustice to the ratepayers of the borough to appropriate the rates for the support of denominational schools. For a long time he had held the opinion—although many of his brethren did not—that the rates ought not to be used in such a manner, but that the managers of denominational schools were the proper parties to pay the fees for the children of the poor of their own denomination. He could not conscientiously receive money from the whole of the ratepayers for the support of his particular schools, and the principle he was then enunciating he intended to apply to his schools. If the clause was allowed to remain it would provoke an amount of rancour and ill-feeling among all sections of ratepayers which no concession in the future would overcome; and if, by the exercise of a little Christian charity, it was possible to prevent this, it was his (the speaker's) and their duty to bring about so desirable a result."

3. That there is in this town a widespread desire on the part of many parents that their children should have a good elementary education in undenominational schools, where no denominational formularies are ever used, and no influence is at work to separate the children under different denominational banners. Such persons believe that it is well for English children to grow up together without feeling the wound of these divisions that separate English society, and to be trained in common schools, with knowledge of and regard for, each other, instead of being isolated from each other, and trained in mutual ignorance and jealousy, if not dislike, of each other. Your memorialists accordingly urge on the school board the importance of establishing schools, in which parents, who have this desire, may be able to carry it out.

4. There is at present a great disproportion between the denominational school accommodation belonging to two or three religious communities, but chiefly to one, and the undenominational schools that exist for children, whose parents belong to other religious communities or to none. Now the vice-chairman of the board has presented to the board accurate information that reveals the relative proportion of the Conformists and Nonconformists in this town. And your memorialists consider that there would be manifest impolicy and injustice in any decision of the board that should strengthen and help to increase denominational schools which already so greatly preponderate, whilst no commensurate provision exists for the children of Dissenters. Your memorialists, moreover, remind the board that the Act requires school accommodation to be provided in the borough to be "suitable" as well as "sufficient"; and that the word "suitable" was inserted in the Act according to the explicit declaration of the Government, in order to show that the relative numbers of the members of religious bodies must be recognised in estimating the school accommodation required in any borough.

5. Your memorialists beg to inform the board that it is not the desire of Nonconformists that school board schools should be in any sense regarded as schools adapted and intended for Nonconformists. They desire such schools to be "common" schools, as little Nonconformist as Conformist or Roman Catholic; schools available for the whole people without any distinction of religious creed.

6. In the event of the Nottingham School Board applying compulsory powers—as it is hoped they will—and paying the fees of poor children in denominational schools, so that these schools are filled, it is clearly ascertained from calculations which have been carefully made that these schools will then be maintained without requiring a farthing of voluntary contributions from the denominations which use them for their own advantage; and that the public moneys drawn from local rates and Government funds will, with the school pence of the children, wholly maintain these denominational institu-



tions. The main ground accordingly will then be removed upon which the continued existence of these denominational schools has been justified, namely, that the voluntary contributions of the Churches with which they are connected would be a saving to the State to that amount, and be an adequate payment for the advantage which the Churches derive from these schools. On the contrary, the State will then contribute all, and the Churches nothing. Such schools will be the property and the instruments of the Churches though sustained at the public expense. They will be, in fact, a new and grievous ecclesiastical establishment, made all the worse in the eyes of your memorialists, because they introduce the principle of concurrent endowment, and uphold diverse religious faiths instead of one.

7. A calculation has been made in Manchester and Birmingham of what is likely to be required for the payment of the fees of poor children. This calculation has been made on the basis of the expenditure of the Education Aid Societies in these towns. In Manchester, 7,000*l.* per annum are likely to be required for this purpose. In Birmingham nearly 5,000*l.* per annum. Now if, as is very probable, the number and condition of the poor in Nottingham are similar to what they are in these towns, your memorialists beg to call the attention of the board to the large sum that they will have to levy by rate for the payment of fees, probably not less than 1,200*l.* This sum will chiefly go—unless the school board has its own schools—to the support of denominational institutions. The amount thus paid to them from the rates will secure from the Government additional grants of like amount. The school board would, therefore, increase the present subsidies out of public money to denominational institutions to the extent probably of 2,000*l.* On the other hand, if the school board pay no fees for poor children, but only remit fees in its own schools, it is believed that the Government grants to these schools, together with the school pence of the scholars, will to a large extent defray the current expenses of their maintenance. In this case the education of poor children would cost comparatively little to the school board and to the ratepayers. Anyhow, it is demonstrable that by resolving to remit the fees of poor children in its own schools instead of paying those fees to other schools, the board will greatly diminish the burden of the school rate.

8. It has been supposed that the erection of school board schools will heavily burden the rates of the town. This is a mistake. To erect schools for 2,000 children would cost, it is believed, about 8,000*l.* Government lends the money needed by any school board at 3½ per cent., and allows the capital to be repaid in fifty years. The only charge on the rates will accordingly be the payment of this small interest on the Government loan, and its slow liquidation. Now for a loan of 8,000*l.* this charge would be 440*l.* per annum, which would entail a rate of a little more than the third of a penny on the pound. In return for this outlay the town would have its own schools—school buildings which were its own property, and schools which it managed in its own interest. If, on the contrary, such schools be not erected, the whole amount of the rates will go to support schools (mostly denominational) which the school board does not manage, and which are the property of private corporations, not of the whole community. Then, moreover, the school board will have little other function than that of compelling children to go to schools which are not its own, which it supports but does not control.

(Signed) WM. R. STEVENSON,  
Chairman Provisional Nonconformist Committee.  
Nottingham, May 31, 1871.

At the meeting of the London School Board on Wednesday, Mr. Watson, the chairman of the Statistical Committee, said that since the 1st of June, the census-books had come in rapidly from the Registrar-General, at the rate of 100,000 of the population each day, but not equally as regarded the whole of the metropolis. On the motion of Mr. Freeman, seconded by Mr. Lafone, it was resolved that the sum of 40,000*l.* should be raised by rates apportioned to the different districts of the metropolis, to meet estimated liabilities up to March, 1872. A long discussion took place upon a motion brought forward by Mr. Watson, in regard to the mode in which reports of committees should be discussed, and resolutions founded upon them brought forward. Some other equally unimportant business occupied the remainder of the sitting.

At Monday's meeting of the Liverpool School Board a resolution was passed that the official seal be affixed to the amended bye-laws, whereby the payment of fees at denominational schools is ratified. The terms of the amended bye-law enable the board, in the case of its own schools, to remit, and in the case of other schools to pay, the fees which the parent shall in each case satisfy the board that he is unable to pay on account of poverty. Mr. Stitt, as the spokesman of the Nonconformist members of the school board, expressed disapproval of paying denominational school fees, stating that an agitation would be got up to alter the law, the administration of which he thought would fail. It was also resolved to allow temporarily to industrial schools the grant hitherto made by the corporation. Several schools and school buildings have been offered to the board, but upon the condition that the Bible shall be read in the new schools. The General Purposes Committee are as yet unable to decide the question.

The Chesterfield School Board has, by a majority of one, passed a resolution which seems to be in direct contravention of the Education Act. A member moved that, in the board-schools, the Bible should be read "without note or comment, according to the provisions of the conscience clause." Whereupon another member moved as an amendment that the Bible be read and explained, "and not subject to the conscience clause." The Act expressly stipulates that the conscience clause shall be applied to all schools with which the Act has anything to do, and it of course must be brought into operation with regard to all religious teaching.

## Literature.

### PROFESSOR TYNDALL'S "FRAGMENTS OF SCIENCE."

This book of Fragments contains many of the lectures and essays which on their first appearance sent a quiver of "sensation" through society, and supplied topics for newspaper discussion, correspondence, and penny-a-linering for a considerable portion of the dull season. It is perhaps to be accounted as one of the advantages of this same dull season, that it gives opportunity for the public to interest itself in something of more permanent interest than most of the Parliamentary speeches, *causes célèbres*, and political questionst at present themselves; and such scientific teachers as Professor Tyndall serve a very useful purpose when they take advantage of these pauses in public movements to give a lecture on Dust and Disease, or Imagination and its scientific use. Professor Tyndall has more than once arrested the interest of the public by such discussions as these, and the interest so excited doubtless supplies a very important stimulus in the pursuit of scientific studies among the people. His expositions of scientific matters are usually admirably lucid and vigorous. When he speaks and writes on magnetism, radiation, light, and colour, he speaks with the authority of one whose life has been devoted to inquiries and original investigations respecting these subjects. He has by his own researches thrown considerable light on many of these branches of inquiry. We have ourselves been especially interested in the new light which he has thrown on the subject of radiant heat. Perhaps we may be excused for not being well posted in the latest scientific discoveries on these matters—and may, without compromising the character for omniscience and infallibility which necessarily belongs to us as magistrates and dictators in the literary world, acknowledge that Professor Tyndall's essay on radiant heat has taught us some facts which we did not know before. We have been accustomed to look upon the heat absorbing and radiating qualities of bodies as very much determined by their colour—all white bodies being bad absorbers and good radiators of heats, all black ones the reverse. We are most of us familiar with the experiment of filling with boiling water a cube-shaped vessel with differently coloured sides and noting the difference in thermometers placed at equal distances from the different sides. Professor Tyndall shows that in nearly all such experiments as these there has been a fallacy, arising from the use of the gum or varnish used to lay the coloured coating on the sides of the vessel. This transparent gum is transparent only to luminous rays; it is perfectly opaque to dark or non-luminous rays, so that the effect really due to the gum has been attributed to the colour which the gum has been the medium of conveying. "Hundreds, perhaps thousands, of experiments," says Professor Tyndall, "on radiant heat, have been performed in this way by various enquirers, but I fear the work will have to be done over again. . . . As regards radiation and absorption of non-luminous heat, 'colour teaches us nothing, and even as regards the radiation of the sun, consisting as it does mainly of non-luminous rays,' 'conclusions as to the influence of colour 'may be altogether delusive. This is the 'strict scientific upshot of our inquiries.' The conclusions, however, popularly adopted regarding the superiority of black dresses over white as absorbers of heat, remain true, because while white and black dresses absorb the non-luminous heat rays about equally, black dresses also absorb the luminous rays as well, which are radiated back by the white. We recommend those of our readers who are conscious that they have erroneous conceptions on this subject to consult Professor Tyndall's very interesting and instructive lecture.

We are quite ready to accept Professor Tyndall as a guide and instructor in those matters of science which he has so skilfully and industriously investigated. In matters of thought and philosophy, we are not so willing always to accept his guidance. For instance, in all that he says about miracles and supernatural phenomena, he seems to us to be very strongly infected with the most objectionable form of scientific dogmatism which claims for itself the right of pronouncing on the credibility or non-credibility of all physical facts, according as they do or do not conform to the laws of nature

as already ascertained by scientific men. He would have us judge of miracles by what he calls "the dry light of the intellect alone," just as we judge facts in astronomy or chemistry. A more ridiculous claim was never made, and it is to us a singular illustration of the blundering and bewildered state of mind which comes over plenty of our biggest savans when they begin to discuss facts belonging to the supernatural side of God's system of the universe. A miracle is usually called a *sign* in the New Testament, and it must be so regarded to be properly understood. It is not a mere fact in the chain of natural causation; it is an instrument of expression, and its quality and nature depends on the mind and personality of the being who uses it as his organ of expression. In order to know such a being, or such beings, we must come into the fullest spiritual contact and sympathy with them, not by "dry intellectual light" only, not by putting on our conceited scientific and philosophic spectacles, and refusing to see anything in nature or above it which does not take their green colour, but by the use of those very affections and emotions and moral senses which Professor Tyndall expressly puts out of court in judging of these as well as all other physical facts. It seems to us profoundly natural and reasonable that intelligent personalities whose relation to us and our human history is not capable of being expressed in any of the normal facts of every-day experience, should have laws of expression of their own which carry us outside and above the limited circle of mundane facts, and force us to recognise them as beings who are not shut in by exactly the same laws of causation as those which restrict us. The claim to judge of miracles merely as physical facts seems to us a rather narrow way of begging the whole question, and starting with a foregone conclusion.

Professor Tyndall seems to us to wear his science very much like a clanking chain round a convict's leg to prevent him wandering too far beyond the ken of his overseer. He tells us it is very unscientific to pray for fair weather and rain, or any changes in external nature—though we are persuaded that his science is quite unable to discredit the supposition that moral and spiritual changes in man are able, through many and subtle chains of natural causation, even to affect the phenomena of external nature itself, just as we know that the rainfall of certain countries is affected by cultivation of the soil, and that the network of electric wires that is spread over the surface of the country may produce important changes in the distribution of magnetic currents, changes which are certainly a product of moral and spiritual conditions in man, and not merely an evolution of physical laws. Those who believe that even fair weather and rain are among the instruments used by Divine Wisdom for the culture and discipline of the human spirit will not put these phenomena by a rigid system of doctrinaire exclusion outside the circle in which the spirit of prayerful thought and aspiration may range. In truth, as science deals only with fixed sequences in natural causation, it can not give us any either positive or negative rules as to what we may pray for. Evidently prayer, if it is worth anything, ascends to a higher region than natural causation, and reaches the fount of law itself. It may be absurd to ask for a good harvest, and yet, perhaps, in the present juncture, the entire nation of France might do worse (in an economical as well as a moral sense) than pray earnestly for this good thing. There is no reason why we should not recognise all the laws and facts which science has ascertained, and give them as much practical effect as they deserve, while holding convictions concerning special providence, and prayer which are absolutely irreconcilable with the unalterable decrees of natural law which men of science like Professor Tyndall would use to smother all the supernatural breath of our inner life.

Great, then, as Professor Tyndall is in his own domain, he seems to us to dwindle pitifully when he leaves it for theological or theistic speculation. We could wish that such feeble discussions as those on prayer, natural law, miracles, special providences, and spiritualism, were eliminated from a work which in other respects is so vigorous and instructive. We are sure that Professor Tyndall has in his richly endowed mind, a large store of what he calls the "elemental constituents" of religion—awe, reverence, truth, and love. But he will best use these by cultivating his own splendid domain of the great universe of truth. He has no prophecy to utter in other regions. When he discourses on "fixed fate, free will, foreknowledge absolute," we know all he is going to say, and expect as little instruction from him as from the spectral debating society that Milton describes as busied with similar topics.

\* *Fragments of Science for Unscientific People.* By JOHN TYNDALL, LL.D., F.R.S. (London: Longmans, 1871.)



## SERMONS BY JAMES McDUGALL.\*

There is very much in these sermons that deserves unqualified praise. They indicate an earnest desire on the part of their author to treat his subject with the fullest intelligence, and at the same time to regard it with devout feeling. They bear the marks of thought and work, and are in this respect worthy of high commendation. They exhibit also a deeply religious purpose, and a high standard of Christian excellence. Their author is, we should say, judging from their style and purpose, attached to the study of scientific subjects. He has something of what is called the scientific spirit. He believes in the order of the spiritual world, and in its being an ascertainable order. He refuses to rest satisfied with what is merely arbitrary, but seeks in the nature of things for the causes of their relations. He delights to trace analogies, which may be supposed to exist, between the facts and processes of the sensible and spiritual worlds; and especially those which the more recent scientific views of natural phenomena suggest. In perfect agreement with this habit of mind, theological method is followed throughout the whole of this volume, whether it be for the purposes of exposition or of controversy. It is this feature of the work which forms our only ground of complaint.

Unfortunately, as we think, the language of the preacher has something of the hardness, and not always of the accuracy of that of science. Here, for example, is the beginning of the second portion of a discourse on Divineship: "This being so, it is a very small demand upon your conceptive power to ask you to grasp, &c." We further quote a sentence which forms the first head of another sermon:—"Mark the process which went on; a process not fully laid bare by the evangelist, but to be fairly eliminated from his account." The first example is a clumsy periphrasis; the second is absolutely incorrect—the preacher did not want to eliminate the process, but to infer it in order to make use of it. But supposing the words to be used accurately, why were not simpler terms chosen? With every disposition to do Mr. McDougall the strictest justice, and to render him honour, for the attempt which he has made to show that spiritual processes may be expressed in the terms of physical science, and that spiritual experiences are subject to laws which may be traced, we cannot think that he has succeeded so as to be edifying as a preacher, or convincing as a controversialist. Inquiries such as these, when sustained by a sufficient fulness of knowledge and a richness of spiritual insight, are always interesting and instructive. But unless these conditions are observed, and the contrasted nature of the two realms of thought is remembered, the conclusion is always disastrous to the resulting spiritual conceptions.

It is probably true that the kingdoms of nature and grace include the same ultimate principles; and every law in the former may have its correspondence in the latter. To the eye of the Divine Master the physical world was the detailed manifestation of the will of God; but He read it not by the acquired skill of the scientific student, but by the intuition of a spiritual nature. In a lower sense a parallel may be drawn between the purpose of science and of art. The one looks for precision, the other for richness of expression; the one seeks for knowledge, the other for emotion. And not only are their objects different, their methods are also different; and while science may be enriched by the exercise of the imagination, art and religion seldom benefit by being subjected to the understanding. Our author has, we think, allowed his scientific reading to absorb too much of his attention. All, or nearly all, his illustrations of spiritual truth are drawn from sources other than human. The world of man, of his past history and present activity, of his varied experiences, his acceptance of God or his resistance to Him—into this he seldom enters, though the subject of every preacher is man and his eternal relations. He does not imitate, though he quotes, the example of Christ by choosing the most obvious facts of nature as suggestions of spiritual truth; but he delights in those scientific expressions which lie on the border ground between physics and metaphysics. A remarkable instance occurs in a sermon on the "Grace of God." The purpose of the preacher was, we are told, to give an "explanation respecting the spiritual change which passes over (Christians), the phenomena resulting from, and the force which produces, that change." Here we have all the language of the lower world applied to the higher, and not in the free flexible forms with which the Bible abounds, but in the stiff technical terms of modern science. After pointing out that this

force cannot be material, it is affirmed to be nevertheless real, and is "relegated to the class of agencies called by the great majority of men 'spiritual agencies.'" It is shown to be moral and emotional, and finally the question, "What is the grace of God?" is thus answered:—"It is a mode of the spiritual energy which exists in the Supreme Being, and which He sends forth with the moral and emotional nature of men for His own righteous purposes." Now this seems to us to be nothing more than a translation from one language into another. As Mr. Huxley says, we may express spirit in terms of matter or matter in terms of spirit. The Professor prefers the former, so apparently does Mr. McDougall. But he should remember that for purposes of controversy differences of statement are of no value unless they contain an addition to our knowledge. Calling the grace of God a mode of spiritual energy will not conciliate any one who has no belief in supernatural spiritual influences. Nor again, can any one pretend that such expressions afford any help to the spiritual nature by which it can more vividly realise the existence and power of Divine grace. Force and modes of spiritual energy are much less conceivable by us than the kindness which a superior nature shows to a lower. What is a force? Is it an entity, or is it not the name we give to the unknown something which produces change? Whatever it is, it is in its action most unlike what the Scripture tells us about the grace of God, and is therefore the very worst symbol by which to represent it.

We wish to be understood that our objection to this volume goes no further than its language. So far as its teaching is concerned we think it most admirable and healthy. It is in hearty agreement with Scripture, and exhibits both depth and freshness of spiritual feeling. If it be necessary for us to express still further our estimate of it we may add that it indicates a degree of mental ability in its author above that which is usually found in printed sermons, but which has not yet adapted itself to the sermon form. The language which is natural to piety is that which is best fitted for the purposes of the preacher.

## "ELGIN SPEECHES."\*

Mr. Grant Duff shows a good example. Regularly year by year he meets his constituents at one or other of the burghs that combine to return him to Parliament, and delivers to them an address on the great political questions of the day. Now, many members do something similar to this: it is the character of the utterance which gives to those Elgin speeches a special significance. Evidently they are the result of careful and deliberate thought; the whole political horizon is scanned with something of that careful far-outlooking eye, which we are told is peculiar to the class that deal not only with near and present needs, but with the possibilities of the future. They are political essays, in one word, and show here and there no slight promise of real statesmanship.

Mr. Grant Duff is distinctly not a man merely of the present time, though he can use and read the present well. His chief characteristic is that he combines the English reverence for fact and common sense with something of the German honesty and openness to ideas. No man is more able to separate between the main and the subsidiary elements of a question than he is; no man takes broader views; and yet no man has a keener eye to distinguish between what is of first and what is of secondary importance. He is a philosophic politician, yet no doctrinaire. He rises above details, and asserts principles; yet is ever loyal to great facts. He has studied the manners and sentiments of other countries, till he can almost foresee the determination of foreign public opinion on great international questions. And yet, while recognising to the full the value of these unknown quantities, if we may name them so, which lie perdu behind the representative men of nations, often forcing them against their individual desire into most unexpected positions—he is never possessed or consumed with an idea. He knows Greece and Turkey almost as well as he knows Elgin and Moray; and yet he is singularly free from extreme views either one way or the other. He is as intimate with France and Germany as he is with Scotland and England; and yet, whilst he long ago clearly foresaw that a conflict was inevitable between them, and had a singularly shrewd notion of how things would go, he had still some hopes for France, and never failed to do her justice, though evidently enough his sympathies ran with the military system of Germany and with German developments generally. He is an *courant* of Indian

affairs, and with the prospects of the whole East, and yet he can discuss with calmness the intentions and the interests of Russia with reference to them. "He does not at all despair," so he tells an intelligent native of India, "of our arriving at such a perfect good intelligence with Russia, that, far from being rivals in your continent, we may be a support of each other." Again, he says significantly:—

"These two unions [union of Germany round a Constitutional Prussia, and union of the Scandinavian kingdoms] could hurt no one except Russia, and they will not in the slightest degree hurt Russia, unless that great empire turns away once more from pursuing the path which must inevitably lead her to a splendid position in the world, to chase the phantom of a European dictatorship, which made Nicholas the curse of his fellow-creatures, and at last led into that frightful complication of calamities which darkened his death-bed. The sympathies of many good Liberals in this country wandered off into the wrong camp when they saw Bismarck and Rechberg fraternising. They did not perceive that these men took the line they did, because they knew that on this one question the Liberal party in the Germanic Confederation were so overwhelmingly strong that they could not for one instant stand against it. Wise, therefore, in their generation, they ran with the hounds. . . . Count Bismarck has attracted all eyes, and those who have not watched what has been going on since the meeting at Heidelberg in 1848, to prepare the way for the Frankfurt Parliament, attribute far too much influence to him and his policy. Count Bismarck, and all those whose names have come so prominently before us, are but the foam on the crest of the wave, which catches the eye and diverts the attention from the mass of the wave itself."

Mr. Grant Duff has the political instinct—something whose place can neither be supplied by observation nor by official training. Above all, he is a Liberal with a conscience, and rather prides himself upon the possession of it; holding in something little short of contempt the dodging and jauntiness which Lord Palmerston threatened to make a tradition in English politics. Mr. Gladstone, according to Mr. Grant Duff, is as worthy of honour for being the chief instrument in England's breaking with such traditions, as for his rare power of political construction and wide grasp of intellect. Mr. Duff never ceases to remember that in politics conscience counts for something too. In this regard how significant is the following passage in which Palmerston and Cobden are contrasted:—

"There they stood unreconciled and irreconcilable, the representatives of two widely different epochs, and of two widely different types of English life. The one, trained in the elegant but superficial culture which was usual amongst the young men of his position in life at the beginning of this century, full of pluck, full of intelligence, but disinclined, alike by the character of his mind and by his habits of official life, from indulging in political speculation, or pursuing long trains of thought; yet yielding to no man in application, in the quickness of his judgment, in knowledge of a statesman's business, and in the power of enlisting the support of what has been so truly called that 'floating mass which in all countries and in all times has always decided all questions.' The other derived from nature finer powers of mind, but years passed before he could employ his abilities in a field sufficiently wide for them, and he has never had the official training necessary to turn even the ablest politician into a statesman. There he stood an admirable representative of the best section of the class to which he belongs, full of large and philanthropic hopes, and full of confidence in his power to realise them, yet wanting in pliability of mind and deficient in that early and systematic culture which prevents a man becoming the slave of one idea."

But the most characteristic thing, as illustrating in a salient manner Mr. Grant Duff's openness, quickness, and ready recognition of the moral element, is the little note to this passage:—

"These words do not express my more matured opinion about Mr. Cobden; but I learned to appreciate that remarkable man more justly than I did in 1862, at a somewhat later period—thanks chiefly to the conversation and writings of his most distinguished disciple, Sir Louis Mallet."

This is not by any means the openness of political irresolution. Far from it. It is the openness of rare political insight, which at a hint can disinterestedly detach itself and retire to proper distance, to take in the whole outline of the object before it, and revise its old estimate. And this is of the essence of true political culture, and is not a different thing from the faculty of illustrating from remote instances and diverse fields, (which must sometimes have for a moment taxed a little the minds of the simpler electors of the Elgin district of Burghs,) but is rather the other side of it.

We could not give a better specimen of Mr. Grant Duff's political forecast than the following, which has a close reference to remarkable recent events, though it was spoken in 1867.

"It is said that Moltke, one of the greatest living military authorities, believing war sooner or later to be inevitable, was anxious that it should break out on the occasion of the Luxembourg affair, knowing, as he did, that Prussia was, but that France was not prepared. Now France is much better prepared, but I trust that the wise sentiments with regard to Germany which are to be found in a recent at least semi-official pamphlet, and which were repeated in the Emperor's speech the other day, are beginning to gain ground among his subjects. There is no fear of Germany being the

\* Sermons. By JAMES McDUGALL, Pastor of the Belgrave Congregational Church, Darwen, Lancashire. (London: Williams and Norgate, 1871.)

\* Elgin Speeches. By MOUNTSTUART E. GRANT DUFF, Member for the Elgin District of Burghs, &c. (Edinburgh: Black and White, 1867.)



aggressor. I do not mean to say that Germany will not have *velocities of conquest*—far from it. I have already pointed out one direction in which she will very probably extend herself; and the thrifty, laborious, and educated Teuton will steadily win his way among the Slave populations on his Eastern frontier, and even in Hungary. Nothing, however, is more unlikely than the rise of a Power with really military instincts in Germany. The very men who conquered at Koenigsberg hated the hard necessity which tore them from their homes, and heaped curses on the *one man's war*. Prussia owes the position which she gained last year much more to the cultivation of the arts of peace than to mere military drill. For years Austria had been in a vast camp, but yet her power shivered like glass before the assault of a citizen soldiery. . . . The spirit that seeks to turn even the woods and marshes of the Mark of Brandenburg into a garden, the spirit that established, amidst the depth of humiliation and disaster, the grand University of Berlin, and that has, within the last few months, found time to create, both in the capital and in Bonn, scientific establishments which are the admiration of the world, has but imperfect sympathy with the vulgar glories of the battle-field. For a country situated like Prussia, a large army has been and will for some time still be, a matter of necessity; but she has at least hit upon a plan of military service which makes every war but a defensive one profoundly unpopular.

This reminds us very strongly of that fine passage of Sir James Mackintosh, in which the fallacy that a domestic army can be aggressive is met and disposed of thus:—"A domestic army cannot be increased without increasing the number of its ties with the people and of the channels by which popular sympathy may enter it. Every man that is added to the army is a new link that unites it to the nation. If all citizens were compelled to become soldiers, all soldiers must of necessity adopt the feelings of citizens; and the despots cannot increase their army without admitting into it a greater number of men interested to destroy them. A small army may have sentiments different from the great body of the people, and no interest in common with them; but a numerous soldiery cannot. This is the barrier which nature has opposed to the increase of armies. They cannot be numerous enough to enslave the people without becoming the people itself."

Again, Mr. Grant Duff says wisely:—

"He is not worthy of the name of a statesman who has not long seen that for France to impede German unity was to try to disturb a chemical process by mechanical means—not, under most conditions a very profitable undertaking. They have, indeed, been short-sighted, who have not for a long time echoed the words with which, in a dark hour of Prussia's history, General Radowitz, immediately after Olmütz, closed the second series of his *Subjects of the Day*. To say, 'that the German nation is yearning to rise out of its torn and sunken condition into a true unity; that, through this and only through this, the revolution can be ended, seems to some foolishness, and to some a stupifying block; but the Fates will have their way!'"

With regard to home questions, we find the same forecast and wisdom and diligent searching out of causes. Mr. Grant Duff has also been one of the few men who have discerned the signs of the times on the Church and State question. And he has always given forth a very certain sound on this topic. No point is more distinctly emphasised in his speeches than "Free trade in religion," as he has called it. He puts it on many grounds—the lowest and the highest. Whether, abstractly right or wrong, he sees a predominating tendency in that direction, and he thus honestly celebrates it:—

"There must eventually," he says, "be a separation between Church and State. The whole 'stream of tendency' is flowing here quicker, there slower, in that direction; religious everywhere becoming more personal, less political. Man is feeling everywhere more and more that the question of his relations with the infinite must be settled by his own heart and conscience and not by State machinery; and the expression of that feeling which will sink deepest into the popular recollection will be rather pithy sentences and dramatic acts than the slow labours of sonates."

And not content with this, he announces his own individual conviction in these "pithy sentences":—

"The commercial men of this country have come at length to know that commerce has nothing to ask from Government except to be let alone. When will religious men throughout the world learn that religion flourishes best where it is least trammelled by the dangerous protection of statesmen? Who is to be the Adam Smith of the piety of nations? Who are to be the Brights and Cobdens of unfettered thought? We are passing as I have said, to a period in which questions of religious liberty will leave unusual prominence; but, as the liberal party triumphs on each successive question, one more subject will be removed from the sphere of politics, one more step will be made towards that state of things which would long ago have come about if men would only have obeyed the sublime precept: 'Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.'"

We can scarcely suppose that the "dramatic acts," to which Mr. Grant Duff here makes reference as being so sharply contradistinguished from "the slow labours of sonates," are those effective attitudes which can be indulged in on provincial platforms; and yet surely such would be no ungrateful reading of his deliverance, when we find that by his vote on the Disestablishment motion, he did all he could to make

good his own characterisation—"the slow labours of sonates." But we make all due allowance for political necessities, and regard him as one of the best friends of the cause, who may yet do it and the country faithful service, aiding to prove that the labours of sonates need not necessarily be slow, when the wave of politico-ecclesiastical reform has set, as undoubtedly it is now fast setting, in upon us.

#### "THE FORTNIGHTLY REVIEW."

The *Fortnightly* is doing good service in keeping before the minds of its readers the various aspects of the "Land Question." In three of these four numbers, the question is discussed or referred to in several articles—one on the "Present Aspect of the Land Question," by C. Wren Hoskyns, M.P., one on "Taxes on Land," by Mr. Giffen, a notice on Mr. Maine's lectures on "Village Communities in the East and West," by John Stuart Mill, and a paper on "Agrarianism," by Mr. Chas. S. Roundell. The *Quarterly* has not recently been quite so sound in its views of European politics as it almost always is in its views of domestic politics. An article in the May number on "The Revolution of the Commune," by Frederic Harrison, seems rather like a well-meaning dream of what possibly might have been the intent of the authors, than any fair description of its historical features. The paper on "Germany: Past, Present, and Future," in this month's number—(written, by the way, in English not always unexceptionable)—is quite reactionary in its character. More than once lately have we noticed in this review a tendency that might be formulated in the phrase, "Whatever is English is wrong." Viscount Amberley's paper, "Can War be Avoided?" in the May number, is an excellent plea for an International Council. It is temperate, hopeful, philanthropic, and impartial. We should be glad to see many such articles, that men's minds might be familiarised with the notion. The belief that war could be avoided would go very far to make war almost impossible. There are two interesting psychological articles, one by Sir Alexander Grant in the March number, on "The Nature and Origin of the Moral Ideas"; the other by Mr. Herbert Spencer in the April number, on "Morals and Moral Sentiments." Mr. Spencer complains of misrepresentation of his position by Mr. Holt Hutton in *Macmillan's Magazine*, and also speaks of Sir Alexander Grant as not impartially representing him. To us it seems that Mr. Spencer's affirmation that the good and bad results which the science of morals contemplates, "cannot be accidental, but must be necessary consequences of the constitution of things," is broad enough as an assertion of absolute morality. Other statements are given by him, quoted from previously published writings of his, which amply warrant his declaring, "I do not see how there well could be a more emphatic assertion that there exists a primary basis of morals independent of, and in a sense antecedent to, that which is furnished by experiences of utility; and consequently, independent of, and in a sense antecedent to, those moral sentiments which I conceive to be generated by such experiences." Granted the objective absolute morality, empiricism itself in relation to the actual moral sentiments existing at any time or in any place will be exalted; it will be a search after the true. Sir Alexander Grant's account of the genesis of the moral sense is ingenious. He affirms it to be only a high form in which the self-love of a conscious being manifests itself. We must approve ourselves; his definition of "the right" is "that which an agent fully conscious of his own personality would approve of himself as doing." A valuable affirmation is made in this essay that self-abnegation is a form of self-love. The full apprehension and constant remembrance of this would be of great service to Christian theologians; it is but another form of Christ's saying, "He that loveth his life shall lose it; and he that hateth his life for my sake, the same shall save it." It is to sympathy that Sir Alexander Grant traces the actual advance in the moral sentiments themselves. There are some valuable remarks in this paper as to the fallacy involved in regarding the savages of the present day as fair representatives of primitive man. "Regarding the very unprogressive condition of savage society, and the apparently utter absence in it of all those elements of intellect and genius which must have been at work to produce even the beginning of that complex system of morals, law, art, and literature under which we live, I must submit that all our analogies would guide us to the belief that the savages of the present day are

\* *The Fortnightly Review*. March—June. (London: Chapman and Hall. 2s)

"the backwaters and swamps of the stream of humanity, and not the representatives of its normal current." "I would fain believe that the primeval fathers of the Greeks and Hebrews, from whom we also are collectively descended, did not pass through a period of the disgusting customs of savages. I conceive them placed on the earth, in whatever way, as gracious creatures, not civilised indeed, for that would imply a later development, but endowed with such rich potentialities of mind, that to acquiesce or settle down into national institutions and moral ideas which we should now condemn as brutal, would have been to them impossible." Among other good literary articles is one severe, but in the main just, by Mr. Leslie Stephen on "De Quincey." This is the summing up. "In a life of seventy-three years De Quincey read extensively and thought acutely by fits, out an enormous quantity of opium, wrote a few pages which revealed new capacities in the language, and provided a good deal of respectable padding for magazines." "Anna Furness" is vigorously written. It shows, however, more of the power of projecting characters markedly than of dramatic insight or of sympathy with the complex human nature. A curious pathological case is described in the June number. "My heart was beating very fast, and the blood had left my face."

#### THE MAGAZINES.

*Blackwood* achieved a remarkable success in May by a paper whose popularity says but little for the taste of our reading public. The "Battle of Dorking," which has now become sufficiently notorious, and has sent the May number of the magazine into its sixth edition is an extremely clever *jeu d'esprit*, but if we are to regard it in a more serious light, as a warning of the fate which may probably overtake us as a nation, it is as mischievous as it is unpatriotic. It would seem, however, that there is at present a considerable part of the public, prepared to welcome anything which will feed the feeling of panic by which "the Services" have so largely profited. "We will be invaded, and nobody shall prevent it," appears to be their cry, and he who can give it utterance in the way most likely to attract attention receives the loudest plaudits. The June number has nothing of this sensational character, and probably many will vote it dull. It has, nevertheless, two or three articles of sterling merit. We have not seen a criticism of "Charles Dickens" which is more to our mind than that which we find here. It appreciates his genius, and gives him the praise to which he is entitled, but there is also a discrimination which may possibly offend enthusiastic admirers, but which wise friends will value more than that unreasoning eulogy in which too many have indulged. The story of hospital experiences among the Prussians, told by a female nurse, who devoted herself, heart and soul, to the work, and who appears to have had considerable fitness for it, is well-told and full of interest. The first of a series of papers entitled "A Century of Great Poets," which is devoted to William Cowper, an able review of "Burton's History of Scotland," and a paper in *Maga's* characteristic style on "Old and New Annals of Oxford," in which Mr. Jeaffreson's book receives somewhat severe treatment, make a number of considerable excellence.

The *Cornhill* contains a very complete review of the "last phase of the Junius controversy," by Mr. Herman Merivale, who does full justice to the careful investigations of Mr. Twissleton and their bearing on the difficult questions involved. The account of Casanova, first the prisoner and afterwards the confidential agent of the Inquisition, and of his marvellous "escape from the prison of the Piombi, and the sketch of an "African Harem," are among the most attractive papers in the number. The interest of both the serial stories is well sustained.

*Fraser* has several papers dealing with important questions of the day. Mr. Grant reviews, at some length, the various systems of land tenure, and thus prepares his readers to form an intelligent opinion on a subject which is daily becoming of greater importance. Things cannot remain in England as they are, and it is well that we should look abroad and see how other nations have dealt with the problems which are, with ever-increasing urgency, pressing for settlement among ourselves. The paper on "English Republicanism," by a working man, who does not take extreme views or advocate immediate and violent change, is extremely significant. He deals very fully with the opposition of a certain section of the working classes to the Princess Louise's dowry, and those who dissent most widely from his opinions will be all the better for seeing how the subject presents itself to those who look at it from a different stand-point. The account of the "Commune of 1871" is written in a dispassionate spirit, and is full of valuable information. We have also two clever articles, one on the "Characteristics of Mormonism," and the other "the Travels and Adventures of a Philosopher in the Famous Kingdom of 'Haloo.'"

*St. Pauls* with portions of three novels, all of first-rate character, might almost afford to be indifferent to other matter. But it is equally good in other departments.



Mr. Proctor gives us one of his charming scientific papers, on the "Planet of Love," an admirable description of the planet Venus. Mr. Harvey's article on "Misapplied Charities," is as valuable as it is timely, and "Class Morality" supplies the author of "Stone Edge" with the subject for an essay, whose statements and reasonings all classes would do well to lay to heart. [The *Gentleman's Magazine* has an exceedingly interesting paper, itself sufficient to give value to the number, entitled, "Approximate Results of the Census." The writer has obtained a number of figures, which, though they are unofficial, give such an idea of the results in a great many districts as to supply the material for a very suggestive paper. As might be expected, there are some cases of manifest inaccuracy, as, for example, where the population of Ashton Union is quoted as though it was the population of the town. But in general, we believe the figures to be correct, and the inferences drawn from them sound. There is a political article on the situation, but the *Gentleman's* would do better if it confined itself to literature and art. In politics it is feeble.

*Cassell's Magazine* is very strong in fiction, which is now its chief attraction, and in which it may challenge comparison with some of its more costly rivals. Charles Reade and Mrs. Riddell are at present contributing stories to it. The *Quiver* takes a different line, and sustains it with great ability. It gives a fair place to fiction, but it has a number of other articles of a more grave and serious character. Mr. Farrar's "Days in 'the Holy Land,'" and Mr. Forbes's "Liberty, Equality, 'Fraternal,'" deserve special notice.

### Miscellaneous.

The Channel Squadron has arrived off Gibraltar.

THE GREAT HANDEL FESTIVAL at the Crystal Palace takes place next week. The general rehearsal will be on Friday next, and the festival performances on Monday, Wednesday, and Friday next week.

SYMPATHY WITH THE FRENCH COMMUNISTS.—A number of the admirers of the French Communists assembled on Sunday on Clerkenwell-green, when, amid a great deal of confusion and many objections on the part of the Irish who were present, a resolution was understood to be carried, approving a Sunday demonstration in Hyde-park, to sympathise with the Communists, and to protest against the extradition of any refugees.

THE ROYAL COMMISSION ON CONTAGIOUS DISEASES.—The Commission has been engaged in the consideration, paragraph by paragraph, of the ample report to the Crown, prepared by its chairman, the Right Hon. W. Massey. The report proposes, it is stated, the repeal of the Acts of 1866 and 1869. It is probable that a majority of the Commissioners will support this recommendation; while a considerable minority of them are in favour of the abolition of the Act of 1864, and, with it, of all legislation on the subject.

THE FRUIT CROP.—The fruit crop (says the *Gardener's Magazine*) has been in many districts thinned to a terrible extent by the ravages of the small grubs which always infest fruit trees at this season of the year. The first promise of a crop was most encouraging, and generally speaking, there is a promise of a good crop still. But it is quite common now to find trees, both on walls and in orchards, that were a short time since covered with healthy embryo fruit, not only denuded of the callow crop, but rendered all but leafless by the depredations of vermin.

THE LORD-LIEUTENANT AT CORK.—The Lord-Lieutenant's reception at Cork was not enthusiastic:—"There was no crowd, no cheering, no acknowledgment of the progress of His Excellency's cavalcade through the streets. Altogether the demeanour of the people was not encouraging to those who are disposed to believe in the effect of 'remedial measures,' in changing the current of Irish feeling. Scarcely was a hat raised in welcome to the representative of Her Majesty. The corporation was not officially present—it offered no address. There was no attempt at civic hospitality, and His Excellency had to take up his quarters for the night at the hotel at Mallow, a little town some twenty miles distant from the metropolis of Munster."

THE GREAT TICHBORNE CASE.—Yesterday the claimant to the Tichborne baronetcy was again cross-examined. Some of the questions were objected to by Mr. Serjeant Ballantine, who submitted that the Solicitor-General was not entitled to assume anything which had not been proved in evidence. The judge, however, held that he was entitled to put a question in a certain form if he intended to call witnesses to prove it hereafter. The claimant was then interrogated with respect to the incidents of his education at Stonyhurst. On being asked to describe the quadrangle there, witness said it was "part of a building." He learned Latin, Greek, and Hebrew, but could not now read a line of either language. He did not remember whether Caesar was a Latin or a Greek writer, but he thought the latter. When handed one of Virgil's works, and asked what language it was written in, he said it appeared to be in Greek. The hearing was adjourned until to-day.

THE LATE B. A. TOMKINS, ESQ.—The Orphan Working School and the Alexandra Orphanage for Infants have lost in the above gentleman a most de-

voted friend. For nearly thirty years he was scarcely absent from a committee meeting; and until failing health prevented, he was usually in his place every Tuesday morning at 7.45, when the children are assembled for family worship: winter and summer, it was all the same, although the distance from his home was upwards of four miles. His long-continued knowledge of the institution and his business habits rendered his services and his advice very valuable. At the time he became a member of the committee the institution wanted improvement, and he was one to enter upon such a work with great zeal. To him the governors owe a lasting debt of gratitude. He was indeed the friend of the fatherless; and not a few owe their position in life, under the blessing of God, to him; for when he had secured their election and they had passed through the school, he sought situations for them, and was their friend and adviser in after life. He entered with great interest into the work connected with the Alexandra Orphanage, and was on its first committee and among its warmest supporters, as he had been during his long life of the Orphan Working School. He was for many years a member of the Poultry Chapel, and for many years was a leading man in the parish of St. Saviour's, Southwark, and in the schools connected with that parish. Mr. Tomkins was interred at Woking Cemetery on Tuesday last week, when a deputation from both the orphan asylums, with some of the children, attended to pay him the last tribute of esteem and love. The flags at each institution were half-mast high. There was no school work at Haverstock Hill, but instead, at the time of the funeral, there was a religious service, at which the children attended. Mr. Tomkins was one of the vice-presidents of the charity.—From a Correspondent.

MR. THOMAS HUGHES, M.P., ON THE LIQUOR LAWS IN AMERICA.—The first of a series of lectures in aid of the Working Men's Club and Institute Union was delivered by Mr. T. Hughes, M.P., on Saturday, at the School of Mines, Jermyn-street. His recent visit to the United States formed the subject of the hon. gentleman's address. We extract the report of the hon. gentleman's observations on the liquor-traffic question in Massachusetts. A State Commissioner for the purchase and sale of intoxicating liquors is appointed annually, who is allowed to sell only to regularly appointed agents, and to no other persons. All liquors are analysed by one of the State assayers, and the Commissioner can sell none which is not certified by the assayer to be pure. He must keep a record of all sales. Five agents only are allowed for the whole city of Boston, who are salaried officers, and sell only pure liquors at the lowest cash prices. In like manner one or more agents are employed by the governing bodies of cities and towns, who are also salaried officers, and who are compelled, under heavy penalties, to purchase only of the State commissioners. Each one of these has also to keep a record of all sales open to the municipal authorities. All manufacture or sale of intoxicating liquors except by authorised agents is unlawful, and subject to heavy penalties. This law is not allowed to remain a dead letter. It is further provided that the husband, wife, parent, guardian, or employer of any person in the habit of drinking to excess may serve notices in writing on sellers not to deliver liquor to the drunkard. If such notice is disregarded, within twelve months an action lies against the seller for damages not exceeding 500 dollars; and married women may bring such actions, and recover the damages to their separate use. Drunken people may be arrested without warrant, but are discharged upon disclosing the name and address of the person who sold the liquor. All liquors kept for sale, except according to law, are directed to be common nuisances. Search warrants are issued on the oath of any two persons competent to testify. The owners are fined or imprisoned, and the liquor is confiscated, and sold by the regular agent, and the proceeds paid to the treasurer of the Commonwealth. Though not entitled to speak as to the results of this law from personal experience, Mr. Hughes could say that he did not see a single drunken person in New England.

### Gleanings.

There was a fall of snow at Birmingham on Friday.

A steam omnibus commenced running on Friday between Edinburgh and Portobello.

It is said that a tourist travelling continuously without a stoppage can go round the world in eighty days by railway and steamship.

The fashionable world of New York is now crazy over monograms. It has them engraved on hair-pins, tooth-combs, horse-shoes, butter-tubs, umbrellas, cats, roosters, and almost everything else that is in use among the *haut ton*!

Yaller Pup Landing is the name of a new stopping-place on the Cumberland River, and Swiggles House is the name of the principal hotel thereat.

An American vendor of a universal medicine declares that if his prescription be followed literally, a cure is certain. "This medicine is to be taken internally, externally, and eternally."

A new treatise on precious stones declares that after all mankind, if wise, will say of precious stones, the most valuable as well as the most useful stone in the world is the grindstone.

"Are these pure canaries?" asked a young gentleman who was negotiating for a gift for his fair. "Yes, sir," said the dealer confidentially, "I raised them ere birds from canary seed."

Troy's affection for Albany finds expression in the *Whig* of the former place, which speaks of Albany as a "little one-horse place, made up of a legislature and another cattle-market."

An English lady, travelling on the Rhine, recently drew the attention of a waiter to the fact that the egg he had given her contained a chicken. Nothing abashed, the man of napkins replied that he must charge for a chicken in her bill instead of an egg!

"The cow," said the engineer, "was standing square on the railway. The locomotive struck her and threw her ten feet high over a fence. She landed plump on her feet, and, strange to say, she wasn't hurt a bit." "But didn't she look scared?" inquired a listener. "Well, I don't know whether she was scared or not, but she looked a good deal discouraged!"

SOLD.—Conversation between inquiring stranger and steamboat pilot:—"That is Black Mountain?" "Yes, sir; highest mountain about Lake George." "Any story or legend connected with that mountain?" "Lots of 'em. Two lovers once went up that mountain and never came back again." "Indeed; why, what became of them?" "Went down on the other side."

A TEXAN STORY.—A writer in the *Trinity* (Texas) *Journal*, relates that in 1850 a party of miners in the mountains of El Dorado, prospecting in an isolated place, where they were without fresh meats and vegetable food, were afflicted with scurvy. Six of the worst cases were planted in the earth up to their necks, and left alone overnight, with a chew of tobacco a-piece. The result of this attempt at earth-cure might have been happy, but for the fact that in the night some wild beasts came along and ate off all the six heads.

HUMANITY REWARDED.—A Norwich authority tells a pathetic little story about a pigeon which became fastened by a long string hanging from its leg to a telegraph wire. Two or three cruel boys wanted to throw stones at it, but a kind gentleman, telling them not to hurt the poor bird, got a ladder and carefully unwound the string, and put the frightened fluttering little creature tenderly in his bosom while he descended. The next evening he remarked that it had made a much nicer pie than he expected.

THE "FITNESS OF THINGS."—There is something very amusing in the idea of what may be called the "fitness of things," in regard to snuff-taking, which occurred to an honest Highlander, a genuine lover of sneeshin. At the door of the Blair Athol Hotel he observed standing a magnificent man in full tarans, and noticed with much admiration the wide dimensions of his nostrils in a fine up-turned nose. He accosted him, and, as his most complimentary act, offered him his mull for a pinch. The stranger drew up, and rather haughtily said, "I never take snuff." "Oh," said the other, "that's a peety, for there's grand accommodation!"—Dr. Ramsay's *Reminiscences*.

THE GERMAN EMPRESS AND HER JEWELS.—The London correspondent of the *Leeds Mercury* relates the following gossiping story suggesting the plot of a well-known opera. The Empress Augusta of Germany had for some months past been greatly troubled by the continued disappearance of her jewels. There was no member of her household whom she could suspect, and the police found themselves completely baffled. The thief turns out to be, not, indeed, a magpie, but a little child, one of the children of our own Princess Royal, who had taken a fancy for the ornaments, and had requisitioned them in behalf of her numerous family of dolls.

DOUBLE ENTRY.—A certain gentleman, says a Lahore paper, was recently appointed to a station not a thousand miles from the capital of the Punjab. After a short time he submitted his accounts according to rule to the head office. The various bills of receipts and expenditure were being rapidly passed, when a clerk of unnatural brilliance pounced on a bill in which 20,000 bricks were charged for twice over. The question was at once sent to the gentleman whether he had got altogether forty thousand bricks on such a date; and, if so, why he had divided the item into two? "Oh, dear no," he said, "I only got twenty thousand bricks; but you told me to put everything down by double entry, so I put the bricks down twice. All the other charges are the same." To the horror of the whole department it was found only too true. The receipt side was then examined; but it was consoling to find that, with an instinctive acumen worthy of a higher appointment, the gentleman had here limited himself to single entry.

BURST HIS COAT.—One evening, Carlotta Patti sang in one of our large American cities. Just as Ferranti, the buffo, was leading her out of the door, upon the platform, some one in the anteroom behind him cried out to him that his coat had burst at the seam in the back. It was too late to go back, for the audience had seen him, and the two singers advanced to the footlights. The knowledge of his mishap took all the humour out of Ferranti, and the duet—which was sung in Italian—was so dolefully devoid of its usual humour that Patti noticed it before they were half through, and dropping the text of the duet, she fitted the following words to it in Italian:—"What is the matter with you to-night? I don't understand your nervousness. Nobody laughs at you!" Where,



upon Ferranti, in mellifluous Italian, responded: "By the saints, I have burst my coat! Everybody will laugh when I go off the stage, if they don't now!" At this unexpected interchange of personal feelings, Max Maretzek and his orchestra began to laugh immoderately. Then the people in the front seats, seeing the orchestra and the artists laughing, joined in themselves, and the merriment broke out in applause all over the house. "Ah," said one of the papers next morning, "there is always something magnetic in Ferranti's singing of that song. People burst into sympathetic laughter without being able to tell why."—*American Paper.*

NOTICE.—All announcements intended for this column must be accompanied by a remittance of half-a-crown in postage stamps.

### Births, Marriages, and Deaths.

#### BIRTH.

BACHLOR.—June 5, at Royston, Cambs, the wife of Robert William Bachlor, of a daughter.

### BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 82 for the week ending Wednesday, June 7.

#### ISSUE DEPARTMENT.

Notes issued . . . £39,558,805	Government Debt. £11,015,104
	Other Securities . . . 3,984,906
	Gold Coin & Bullion 24,558,805
	Silver Bullion . . .
£39,558,805	£39,558,805

#### BANKING DEPARTMENT.

Proprietor's Capital £14,553,000	Government Securities, (inc. dead weight annuity) £12,971,405
Reserve . . . . . 3,098,179	Other Securities . . . 16,684,209
Public Deposits . . . 9,690,194	Notes . . . . . 15,413,435
Other Deposits . . . 17,890,496	Gold & Silver Coin 660,422
Seven Day and other Bills . . . 497,602	
£45,729,471	£45,729,471

June 8, 1871. GEO. FORBES, Chief Cashier.

**BREAKFAST.—EPPS'S COCOA.**—(GRATEFUL AND COMFORTING.)—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills.—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homoeopathic Chemists, London." Also, makers of Epps's Cacaoine, a very thin beverage for evening use.

**HOW TO DYE—Silk, Wool, Feathers, Ribbons, &c.,** in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, with full instructions supplied. Of all chemists. *The Family Herald*, 3rd September, says, "A very slight acquaintance with Judson's dyes will render their application clear to all."

**HOLLOWAY'S PILLS.—ENJOYMENT OF LIFE.**—When the blood is pure, its circulation perfect, and the nerves in good order, we are well. These Pills possess a marvellous power in securing these great secrets of health, by purifying and regulating the fluids and strengthening the solids. Holloway's Pills can be confidently recommended to all persons suffering from disordered digestion or worried by nervous fancies or neuralgic pains. They correct acidity and heartburn, dispel sick-headache, quicken the action of the liver, and act as alteratives and gentle aperients. The weak and delicate may take them without fear. Holloway's Pills are eminently serviceable to invalids of nervous temperament, as they raise the action of every organ to its natural standard and universally exercise a calming and bracing influence.

### Markets.

#### CORN EXCHANGE, MARK LANE, Monday, June 12.

The supplies of English and foreign wheat for to-day's market were moderate. We had a steady but not active trade, and the sales made of English wheat were at the quotations of Monday last. Foreign wheat met a retail demand at previous prices. Flour was unchanged in value. Peas, beans, and Indian corn supported the prices of last week. Barley was in short supply, and fully as dear. The arrivals of oats are large. Heavy qualities, now being less scarce, lost 6d. per qr. of the advance; other descriptions made the prices of last week. Few arrivals are reported at the ports of call; we repeat late quotations for cargoes.

#### CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.	Per Qr.
Essex and Kent, red . . . . .	— to —		Grey . . . . .	37 to 40	
Ditto new . . . . .	51 to 58		Maple . . . . .	43 to 46	
White . . . . .	—		White . . . . .	38 to 42	
" new . . . . .	57 to 62		Boilers . . . . .	38 to 42	
Foreign red . . . . .	52 to 56		Foreign . . . . .	38 to 40	
" white . . . . .	55 to 58				
<b>BARLEY—</b>			<b>RYE . . . . .</b>	36 to 38	
English malting . . . . .	31 to 34				
Chevalier . . . . .	36 to 42		<b>OATS—</b>		
Distilling . . . . .	35 to 39		English Feed . . . . .	24 to 27	
Foreign . . . . .	35 to 38		" potato . . . . .	28 to 34	
<b>MALT—</b>			" potato . . . . .	—	
Pale . . . . .	—		Irish Black . . . . .	20 to 23	
Chevalier . . . . .	—		" White . . . . .	22 to 26	
Brown . . . . .	49 to 55		Foreign feed . . . . .	—	
<b>BEANS—</b>			<b>FLOUR—</b>		
Ticks . . . . .	37 to 39		Town made . . . . .	47 to 50	
Harrow . . . . .	40 to 44		Best country . . . . .	—	
Small . . . . .	—		households . . . . .	40 to 43	
Egyptian . . . . .	37 to 38		Norfolk & Suffolk . . . . .	38 to 40	

**BREAD, Saturday, June 10.**—The prices in the Metropolitan are, for Wheat Bread, per 4 lbs. loaf, 7d. to 8d.; Household Bread, 6d. to 7d.

**METROPOLITAN CATTLE MARKET, Monday, June 12.**—The total imports of foreign stock into London last week amounted to 15,348 head. In the corresponding week in 1870 we received 7,344; in 1869, 14,460; in 1868, 7,500; and in 1867, 12,592 head. Considerable heaviness has been apparent in the cattle trade to-day. The supplies of stock have been much more extensive, owing to the increased liberality of the receipts from abroad. As regards beasts the arrivals from our own grazing districts have been good, both in respect to number and quality. Foreign receipts, however, have not come to hand in such good condition. For all breeds the trade has been dull, at a decline of about 4d. per 8lbs. The extreme quotations for the best Scots has been 5s. 8d., the more general being 5s. 6d. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,650 Scots and crosses; from other parts of England about 500 various breeds; from Scotland 133 Scots and crosses and from Ireland 100 oxen. The market has been extensively supplied with sheep, and the quality of the home breeds has been good. The demand has been heavy, and prices have given way 4d. to 6d. per 8lbs.; for the best Downs and half-breeds 5s. 10d. to 6s. per 8lbs. Lambs have been in limited request, at from 6s. to 7s. 2d. per 8lbs. Calves have been dull and drooping. Pigs have been neglected.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	6	4	6	Pr. coarse woolled	5	4	5	8
Second quality	4	8	5	0	Pr. Southdown	5	10	6	0
Prime large oxen	5	0	5	4	Lge. coarse calves	3	8	4	4
Prime Scots	5	6	5	8	Prime small	5	0	5	6
Coarse inf. sheep	3	8	4	0	Large hogs	3	6	4	0
Second quality	4	0	4	10	Neat sm. porkers	4	2	4	8

Lamb, 6s. to 7s. 2d., and Quarter old store pigs, 20s. to 25s. each.

**METROPOLITAN MEAT MARKET, Monday, June 12.**—Increased supplies have been on sale. The trade has been dull, and prices have been decidedly lower. The import into London last week consisted of 362 packages from Hamburg, 4 from Harlingen, and 5 from Rotterdam.

Per 8lbs. by the carcass.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	4	3	8	Middling do.	4	2	4	6
Middling do.	3	8	3	10	Prime do.	4	10	5	2
Prime large do.	4	10	5	0	Large pork	3	8	4	0
Prime small do.	5	0	5	2	Small do.	4	6	5	2
Veal	5	0	5	4	Lamb	5	0	5	10
Inferior Mutton	3	10	4	2					

**PROVISIONS, Monday, June 12.**—The arrivals last week from Ireland were 255 firkins butter and 4,870 bales bacon, and from foreign ports 21,689 packages butter, and 2,499 bales and 100 boxes bacon. In the Irish butter market but little business transacted. Foreign sold well, and the continued harsh weather caused prices to further advance about 8s. per cwt. Best Dutch, 114s. to 116s. The bacon market continued firm, without change in value of best sizeable, whilst cheaper sorts were 1s. to 2s. dearer. Best Hamburg advanced 2s.

**COVENT GARDEN MARKET, Friday, June 9.**—Supply and demand being about equalised, the markets have been steady for most descriptions of outdoor produce. Forced fruits are receding in price, the quality being well kept up. Great quantities of cherries and strawberries are imported, and sold by auction about four days in each week, making from 6d. to 1s. per lb.

**HOPS.—BOROUGH, Monday, June 12.**—Our market continues extremely firm, with a considerable amount of business passing at extreme rates. This morning's reports state the bine to be suffering from a fresh attack of vermin, and the appearances of the plantations give every indication of a short crop. Advice from the Continent report vermin to a slight extent in Bavaria and Bohemia. The Belgian crop is at present looking well. Latest reports from New York show more firmness in the market. Mid and East Kents, 21. 16s., 41. 4s., to 71. 7s.; Weald of Kent, 21. 16s., 31. 15s., to 41. 10s.; Sussex, 21. 10s., 31. 5s., to 41.; Farnham and country, 31. 15s., 41. 15s., to 51. 12s.; Olds, 11. 11s., to 11. 15s.

**POTATOES.—BOROUGH AND SPITALFIELDS.—Monday, June 12.**—The supplies have been less extensive. New potatoes have sold steadily, but old sorts have been neglected. Last week's London imports was confined to 1,802 boxes from Lisbon, 210 Gibraltar, and 99 Huelva. English Regents, 45s. to 70s. per ton; Scotch, 40s. to 65s. per ton; Rocks, 45s. to 65s. per ton; New, 9s. to 12s. per cwt.; Kidneys, 11s. to 16s. per cwt.

**SEED, Monday, June 12.**—Nothing passing in English clover seed, and prices are nominal. Choice American has been sold at 50s. per cwt., and there were more buyers of this description than of late. Fine Trefoil was held for higher prices; but not many sales were effected. English canary seed realised as much money, but foreign qualities were in limited request. White mustard-seed realised full rates, and Brown samples met some inquiry; but very little offering. Foreign tares realised previous values.

**WOOL, Monday, June 12.**—The wool market has continued quiet. Manufacturers have operated less freely, and transactions have been almost entirely confined to supplying urgent wants; prices, however, continue to be well maintained.

**OIL, Monday, June 12.**—Linseed oil has changed hands quietly, at about late rates. Rape has met a slow sale. Other oils have been in limited request.

**TALLOW, Monday, June 12.**—The market is steady. Y.C., 43s. 9d. per cwt. on the spot. Town tallow, 41s. net cash.

**COAL, Monday, June 12.**—Market without alteration from last day's rates. Hettons Braddys Wallend, 16s. 9d.; Haswell, 18s.; Hartlepool Original, 17s.; Kelloe South, 16s. 9d.; Tunstall, 16s. 3d.; Holywell Main, 16s. 6d.; Hartley's, 16s. 6d.; Tees, 17s. 9d. Ships fresh arrived, 20; ships left from last day, 2—22. Ships at sea, 10.

### Advertisements.

**IRON CHURCH and BUILDING GROUND**  
FOR SALE, together or separately, situated in the south end of High-street, Croydon. The Church, which accommodates 300 persons, is fitted up with seats, pulpit, vestry, &c., complete, and is in good repair. The Plot of Ground is in a commanding position, being a corner site, having a frontage to the main road of 36 feet and a side frontage of about 73 feet.—For particulars, apply to Mr. J. Theo. Barker, Architect, Wellesley-road, Croydon, or to Messrs. Cowdell and Grundy, Solicitors, No. 26, Budge-row, Cannon-street, E.C.

**A LADY, much experienced in Tuition,** desires a RE-ENGAGEMENT as Daily or Resident GOVERNESS. She undertakes to impart a solid English Education, with Latin, French, and Music.—For terms and references, apply to "Omicron," Post-office, Huntingdon.

**MISS FLETCHER, of 13, Powi-square, Brighton, RECEIVES** a limited number of BOYS, ages from 8 to 13. A Resident Tutor instructs in Latin and Arithmetic. The year is divided into Three Terms.

### CHESHUNT COLLEGE.

The ONE HUNDRED and THIRD ANNIVERSARY will be held on THURSDAY, June 29, 1871.

Divine Service will commence at Eleven o'clock. A Sermon will be preached by the Rev. ROBERT W. DALE, M.A., of Birmingham.

After Divine Service such portions of the New Buildings as are ready will be "declared open" by the Right Hon. Earl RUSSELL, K.G.

A Cold Collation will be served in a Marquee, in the College Grounds, at Half-past One o'clock.—The Right Hon. Earl RUSSELL, K.G., will preside.

The Revs. THOMAS BINNEY and NEWMAN HALL, LL.B., Sir THOMAS BAZLEY, Bart., M.P., Sir FOWELL BUXTON, Bart., and other Gentlemen, will take part in the proceedings.

At Half-past Four o'clock the Prizes and Certificates of Honour will be distributed in the College Chapel, by EDWARD BAINES, Esq., M.P.

Tickets for Dinner and Tea, 5s., and for Tea, 1s., may be obtained from the Secretary, at the College Rooms, 7, Blomfield-street, E.C. Tickets and seats for Dinner are correspondingly numbered, and are only to be secured prior to the day of the Anniversary. Early application by post or otherwise, with prepayment, is necessary, as only a limited number will be issued.

### THE JUBILEE YEAR

OF  
The Rev. THOMAS TOLLER'S  
MINISTRY at KETTERING.

The Independent Church and Congregation at Kettering, over which the Rev. Thomas Toller has been Pastor for fifty years, have come to the unanimous resolution to present him with a TESTIMONIAL in this his Jubilee Year, which it is thought should take the form of a free-will offering in money.

As, no doubt, many of Mr. Toller's friends and former hearers, now living at a distance, may be desirous of joining in this mark of esteem, the Committee who have been appointed to carry out the object have thought it due to non-resident friends that they should be made acquainted with the determination of the Church and Congregation.

It is intended to present the TESTIMONIAL, on the 19th July next. The Rev. Thomas Binney has kindly promised to preach at Two p.m., and at Five o'clock a Public Meeting will be held for the presentation of the Testimonial.

Contributions may be forwarded to either of the following Gentlemen:—

Mr. WADDINGTON, }  
Mr. STOCKBURN, } Deacons.  
Mr. COCKER, }  
Mr. GOOSEY, }

Or to Mr. John Wallis, the Treasurer.

### NONCONFORMIST GRAMMAR SCHOOL, BISHOPS STORTFORD.

Head Master—Rev. R. ALLIOTT (late of Trinity College Cambridge).

Terms:—From 35 to 45 Guineas. No extras but Drawing and Music.

Examiners—The Syndicate of the University of Cambridge.

### THE ELMS, NUNEATON.

EDUCATIONAL ESTABLISHMENT FOR YOUNG LADIES.

Principals—Mrs. and Rev. J. DIXON,

Assisted by Resident Governesses and Visiting Masters.

A sound Education on reasonable terms.

Prospectus on application.

### NEW COLLEGE, LONDON.

The TWENTY-FIRST ANNUAL GENERAL MEETING will be held at the COLLEGE, FINCHLEY NEW-ROAD, ST. JOHN'S WOOD, on FRIDAY EVENING, June 23. The Chair will be taken at Six o'clock by the Rev. THOS. BINNEY. Mr. C. E. B. REED, M.A., Pye-Smith Scholar, will read an Essay on "John Howe: his Character and Times." The usual business of the Annual Meeting will be transacted, together with the Distribution of the Certificates of Honour obtained in the Examinations, and the Presentation of Books from the Selwyn Fund to Students leaving the College. Several Ministers and Gentlemen are expected to address the Meeting. The attendance of Subscribers and Friends of the College is respectfully invited.

W. FARRAR, LL.B., Secretary.

### HEATHFIELD, STONYGATE, LEICESTER.

EDUCATION FOR YOUNG LADIES.

CONDUCTED BY THE MISSES MIALLE.

MASTERS.

French and Italian . . . Mons. C. C. CAILLARD.

German . . . . . Mdlle. HOTTINGER.

Music and Singing . . . J. SAVILLE STONE, Esq., Associate, Royal Academy.

Drawing and Painting . . . J. HOCH, Esq.

Dancing and Calisthenics . . . Mdlle. L'ANGLOIS.

Chemistry . . . . . Dr. ALBERT J. BERNAYS, Professor of Chemistry at St. Thomas's Hospital, London.

Arithmetic . . . . . Mr. J. HEPPWORTH.

The above branches of education are taught exclusively by the Masters assigned to them. The general English education is under the immediate direction of the Principals and a competent staff of Governesses.

Terms forwarded on application.



### MILL HILL SCHOOL, MIDDLESEX.

#### HEAD MASTER—

RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

#### SECOND MASTER—

J. H. Taylor, Esq., M.A., Queen's Coll., Oxford; Double First in Moderations, and 2nd Class in the Final Classical School; Scholar (B.A.) of Trin. Coll. Camb., 14th in 1st Class in Classical Tripos, and 1st Chancellor's Medallist, 1868.

#### ASSISTANT MASTERS—

A. H. SCOTT WHITE, Esq., B.A., Prizeman in Anglo-Saxon and Early English of Univ. Coll., London.

JAMES A. H. MURRAY, Esq., F.E.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.

JAMES NETTLESHIP, Esq., B.A., Scholar and Prizeman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.

For Prospectuses and further information apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

### INDEPENDENT COLLEGE, TAUNTON.

Principal—Rev. W. H. GRIFFITH, M.A. (Lond. U.).

PUPILS PREPARED for MATRICULATION at LONDON UNIVERSITY, or for Commercial Pursuits.

Terms, 28 to 36 Guineas per annum, according to age.

For particulars, apply to the Principal or the Secretary, Mr. E. Bayley.

### STROUD LADIES' COLLEGE, BEECHES- GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

Resident English, French, and German Governesses.

Attendant Professors.

Reports monthly. Test Examinations every term. This College educates Daughters of Gentlemen and Professional Men.

The House is large, airy, and well situated, and has an ample lawn for out-of-door recreation.

The Misses Howard aim to secure for their Pupils a sound literary and intellectual culture, refined manners, together with a healthy Christian and moral training.

Prospectus, with references and copies of Examination Papers, on application.

HALF TERM will COMMENCE MONDAY, June 19.

### CONTINENTAL EDUCATION.

—42, Kensington-gardens-square, W. The Misses SHEDLOCK (diplomées), assisted by resident French and German Governesses, and experienced Professors, RECEIVE a limited number of BOARDERS, to whom they offer all the comforts of home and a complete education on the Continental systems. Reference, Rev. J. Shedlock, M.A., 7, Blomfield-street, E.C.

### LAUSANNE, SWITZERLAND.

—Mrs. JAMES MORLEY RECEIVES TWELVE YOUNG LADIES to BOARD and EDUCATE. Resident Foreign Governesses and first-class Professors in attendance. Superior Continental Education combined with the comforts and religious influences of an English home. French is the language of the house and the medium of instruction. Lausanne, from the salubrity of its climate and beauty of scenery, forms a delightful place of residence. Terms, £65 per annum. Reference is kindly permitted to Rev. T. Binney, Upper Clapton, London; Rev. Dr. David Brown, Belvedere-place, Aberdeen; and to Parents of Pupils. For Prospectus apply to the Principal, Haute Combe, Lausanne. Mrs. Morley will (p.v.) visit London and other parts of England in July, and return to Lausanne early in August.

### VICTORIA VILLA, FINCHLEY, N.

ESTABLISHMENT FOR YOUNG LADIES, Conducted Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

### HIGHBURY HOUSE SCHOOL, ST. LEONARDS-ON-SEA.

Upper, Middle, and Preparatory Schools. Classics, Mathematics, Modern Languages, and thorough English.

Kinder Garten and Pestalozzian Classes for Little Boys. The comfort and health of delicate boys especially studied. A liberal table and watchful care.

Head Master—The Rev. WILLIAM WOODING, B.A. For prospectuses, apply to Mrs. Duff, Highbury House, St. Leonards-on-Sea.

### ROYAL POLYTECHNIC.—WHITSUN

HOLIDAYS.—Professor Pepper's "Trip to the Western Highlands of Ireland": grand Scenery and Irish Songs by Miss Barth.—Great Revival of Henry Russell's Songs, under his personal kind superintendence, with grand Scenic and Optical Effects. Vocalist, Mr. Plumpton.—J. L. King, Esq., on "Muscle and Muscular Power," illustrated by Herr Wilho, the wonderful Contortionist and Imitator of Birds and Animals.—Re-engagement of E. D. Davies, the Premier Ventriloquist.—The Ghost and other entertainments as usual.—Admission, One Shilling. Open from 12 to 5 and 7 to 10.

### FUNERALS ARE CONDUCTED BY THE REFORMED FUNERALS

COMPANY (Limited) on an entirely NEW SYSTEM, at ONE-THIRD LESS than the usual charges. The handsome and artistic Hearse and elegant Mourning Carriages are universally admired. All the Funeral Appointments are of the highest character. Very superior Funerals at £6 6s. (usually charged £10 10s.).

Estimates free by post, 15, Langham-place, Regent-street, W.

### EAGLE INSURANCE COMPANY.

Established 1807. (FOR LIVES ONLY.)

79, Pall Mall, London.

Annual Income .. .. . £528,378

Invested Funds .. .. . £3,247,686

(bearing an average interest of 4½ per cent.)

FURTHER SECURITY—A Subscribed Capital of more than a Million and a Half Sterling.

The Expenses of Management are under 3 per cent.

NEXT DIVISION OF SURPLUS IN 1872.

GEORGE HUMPHREYS, Actuary and Secretary.

### EMPEROR LIFE and FIRE ASSURANCE SOCIETY.

The Annual General Meeting of the Share and Policy-holders in these societies was held at the Terminus Hotel, Cannon-street, on the 7th inst., Mr. Ebenezer Clarke, sen., Chairman of the Board of Directors, presiding.

#### LIFE.

The SECRETARY (Mr. E. Clarke, F.R.S.) read the notice convening the meeting; the minutes of the last meeting, which were confirmed; and the Report of the Directors and Balance-sheet. The following is an abstract of the report:—"The Directors, in submitting the Seventeenth Annual Report, are happy to state that, notwithstanding the general depression occasioned by the Continental war and other events, which have greatly retarded the business of assurance and kindred institutions, they have received, during the year, 536 new proposals for assurances, amounting to £108,140 10s. Of these 434 have been accepted for £85,650, increasing the total number of proposals received to 15,995 for £1,420,696, and the policies issued to 13,488 for £1,078,616. The claims by death paid, with bonus additions, have amounted to £4,515; for endowments and surrenders, £286; annuities, £108. The total sums paid to the representatives of the assured since the commencement, have amounted to £45,264. The plan adopted by this Society of the payment of claims within fourteen days after proof of death, has been of the greatest service to the families of the assured, who, in many instances, would have been left entirely destitute but for this provision. The bonus promised at the last annual meeting has been apportioned. The following abstract from the Actuary's Report will be read with general satisfaction:—"To the Directors of the Emperor Life Assurance Society.—Gentlemen: Having completed my valuation of policies up to the 31st March, 1870, I have to lay before you the result. This shows the liabilities, including the value of sums assured, to be £177,918 8s. 4d., and the assets, including the value of premiums under policies, to be £194,118 14s. 3d. The assurance valuations have, as hitherto, been made at the interest of 3½ per cent. per annum. 'It is satisfactory to know that the investments of the society's assets yield a higher rate. The appropriation of a sum of £1,184 12s. out of the balance in favour of the society will enable you to declare and apportion a bonus, in addition to sums assured, varying according to age, from 12 to 30 per cent. on the premiums paid. It may be proper here to draw attention to the fact that the progress and prosperity of the society must be mainly dependent on the amount of policies issued, and therefore to earnestly recommend that the management should employ every available means of acquiring new business, and thereby enlarging the sphere of operations.—I am, Gentlemen, your most obedient servant, W. S. B. Woolhouse, Consulting Actuary.' The directors recommend a dividend of 5 per cent. and a bonus of 1 per cent. as heretofore, on the share capital. The directors are desirous to carry out the recommendations of their actuary, and will be prepared to receive applications for additional agencies in London and the provinces. In conclusion, the directors urge upon all to assist in increasing the business of the society, and to remind them that each additional assurance introduced decreases the ratio of expenses and increases the amount of profit to the assured."

The CHAIRMAN moved that the report and balance-sheet be received, adopted, and circulated.

Mr. G. F. LARKING (auditor) seconded the resolution, and said he would simply add that their accounts were as well kept as the accounts of any society in London.

The resolution was carried unanimously.

The CHAIRMAN next moved the re-election of the directors retiring by rotation—Messrs. Powell, T. S. Beck, and the Rev. F. Trestrail.

The DEPUTY-CHAIRMAN (Mr. John F. Bontems, C.C.) seconded the resolution, which was carried unanimously.

Mr. TREULON next moved a cordial vote of thanks to the directors for their able management of the society's affairs, which was carried unanimously and acknowledged by the Rev. F. Trestrail, F.G.S.

#### FIRE COMPANY.

The report stated that the fire business had steadily progressed. The losses during the year had not amounted to more than 12 per cent. on the premiums paid.

The CHAIRMAN, in briefly proposing the adoption of the report (which was carried unanimously), said that the fire business was conducted on very safe principles, and was steadily progressing.

The retiring directors and auditors were re-elected, the latter with an acknowledgment of ten guineas.

Votes of thanks were unanimously accorded to the board of directors, the auditors, the consulting actuary, the secretary, and staff, for their exertions on behalf of the society during the past year.

The SECRETARY, in response, said, while thanking them heartily for their kindness to him, he would also thank them for the staff, and he could assure them he was extremely obliged to those gentlemen for all their interest, attention, and devotion to the objects of the society. What they wanted was more mutual co-operation among all interested in the society. A society of this kind was composed of several elements—the proprietary body, the agents, the policy-holders, and others. Every additional policy gave strength to the society, and encouraged the hands of those who were seeking to promote its interest. If the shareholders and others would but do this, they were the best thanks they could possibly give to him. When they looked at the principles of a society of this kind, so well calculated to do so much good in the world; he felt sure if those principles were more generally known, they would be more generally adopted. (Hear, hear.) He would draw especial attention to the deposit and savings' bank assurance department, in connection with the Emperor. This was exceedingly useful—the society gave the same rate of interest as was to be obtained in the Post Office Savings' Bank, and the money could be drawn out at any time at fourteen days' notice. To further illustrate the system of deposit assurances, a person depositing £1 at the age of fifteen, would be entitled at death to £2 13s. 3d., in other words, if death took place immediately, an immediate bonus of £1 13s. 3d. was payable, while he had also the option of withdrawing this £1 at any time with 3 per cent. interest. With such an advantage persons would see the great benefits they derived from depositing with a society of this kind, which accomplished the double purpose of deposit and life assurance. (Hear, hear.)

Mr. BONTEMS moved a vote of thanks to Mr. Woolhouse for his very careful valuation, and also for the very kindly suggestions he makes from time to time to the directors for the welfare of the society.

Mr. HARRIS seconded, and the resolution was carried, and responded to by that gentleman.

On the motion of Mr. POWELL, seconded by Mr. Mann, a cordial vote of thanks was passed to the chairman for presiding, and

The CHAIRMAN having acknowledged the vote, the proceedings terminated.

### EXAMPLES OF BONUSES GIVEN BY THE EMPEROR LIFE ASSURANCE SOCIETY, TO MARCH 31st, 1870.

Sum Assured.	Formerly a Life-Policy now made payable at death or in the following number of years.	Or Bonuses in addition to the sum assured.	Or cash in reduction of the next annual premium.	Or permanent reduction of future annual premium.
£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1000	21	130 4 0	47 6 8	5 7 7
500	27	56 8 0	15 7 1	1 6 6
300	11	43 6 0	19 0 6	2 17 7
200	10	28 14 0	13 6 2	2 5 0
100	9	15 9 0	6 18 3	1 1 10

Showing that some Policy-holders who assured for life will receive the amount in nine years from the present time, subject to the period being shortened at each declaration of bonus, or earlier in the event of death; that others have received £47 in a cash bonus, while others have had more than £130 added to their Policies.

Upwards of £50,000 have been paid to the families of the assured.

Claims paid within fourteen days after proof of death. Applications for Agencies, Proposal Forms, and Prospectuses, to be made to the Secretary,

EBENEZER CLARKE, Jun., F.R.S.

52, Cannon-street, London.

Active Agents required in unrepresented districts.

### GENERAL ASSURANCE COMPANY LIFE—FIRE—LOANS.

Established 1837. Capital, £1,000,000.

Chief Office, 62, King William-street, London.

PROGRESS OF THE COMPANY:

New Policies issued.	Assuring.	New premium.	Assets.
1868 813	£251,925	£7,290	£347,635
1869 778	296,995	10,155	363,001
1870 789	319,896	11,494	385,063

G. S. FREEMAN, Secretary.

### BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY.

32, New Bridge-street, London, E.C.

Established 1847.

Empowered by Special Act of Parliament.

DIRECTORS.

DANIEL PRATT, Esq., Chairman.

JOHN RUNTZ, Esq., Vice-Chairman.

Benham, Augustus, Esq.	Rooke, George, Esq.
Bunnell, Peter, Esq.	Starling, Robt. B., Esq.
Burton, John R., Esq.	Trouncer, John Hy., Esq.
Groser, William, Esq.	M.D. Lond.
Howat, John B., Esq.	Wills, Fred., jun., Esq.

SOLICITORS.—Messrs. Watson and Sons.

PHYSICIAN.—E. Headlam Greenhow, M.D., F.R.S.

SURGEON.—John Mann, Esq.

ACTUARY AND ACCOUNTANT.—Josiah Martin, Esq., F.I.A.

POLICIES PAYABLE IN LIFETIME at any age determined by the proposer when the assurance is effected.

NON-FORFEITURE OF POLICIES.—Assurers may take out policies on a plan which makes forfeiture impossible.

\* PROFITS belong to the members, and are apportioned every three years, and are paid in cash to those members who elect so to receive them.

POLICIES are not disputed except in cases of fraud.

FREE POLICIES for equitable amounts, with participation in future profits, without further payment, will be granted to members who, after three years, are unable to continue their premiums; or, if preferred, the cash value will be paid on surrender of the policy.

SAFETY the greatest consideration. The books of the Company open to the inspection of members. Assurers have therefore the means of satisfying themselves as to the stability of the office.

A NEW TABLE has been prepared suitable to borrowers from Building Societies.

The last Report and Balance Sheet can be obtained on application to any of the Agents of the Company, or to

ALFRED LENCH SAUL, Secretary.

Money Advanced on Freehold and other good Securities.

### NATIONAL PROVIDENT INSTITU- TION, 48, Gracechurch-street, London.

Established December, 1835.

Mutual assurance without individual liability.

DIRECTORS.

Chairman—CHARLES GILPIN, Esq., M.P.

Deputy Chairman—CHARLES WHETHAM, Esq.

William John Barron, Esq.	Charles W. C. Hutton, Esq.
Henry White Castle, Esq.	Sir Benj. S. Phillips, Knt.
Thomas Chambers, Esq.	Ald.
Q.C., M.P.	Charles Reed, Esq., F.S.A., M.P.
Joseph Fell Christie, Esq.	John Scott, Esq.
Henry Constable, Esq.	Jonathan Thorp, Esq.
William James Haslam, Esq.	

MEDICAL OFFICERS.—Thomas B. Peacock, Esq., M.D., and John Gray, Esq., F.R.C.S.

SOLICITOR.—Septimus Davidson, Esq.

CONSULTING ACTUARY.—Charles Ansell, Esq., F.R.S.

Gross annual income	£425,670 5 3
Accumulated capital	£2,974,737 1 5
Total claims paid	£2,776,466 1 3
Profits distributed	£1,746,278 3 0

The whole of the profits are divided amongst the assured. The next division of profits will be made on the 20th of November, 1872.

In conformity with the MARRIED WOMEN'S PROPERTY ACT, 1870, policies may now be effected for the separate benefit of wife and children. These policies are not subject to the control of the husband or of creditors, and are free from probate duty.

Forms of proposal may be had on application at the Society's Offices, 48, Gracechurch-street, London, or of the Agents of the Institution.

SAMUEL SMILES, Secretary.

### MR. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.—26, Finsbury-place, Moorgate- street, E.C.



**FINE FLAVOURED STRONG BEEF**  
TEA at about 2½d. a pint.  
ASK FOR LIEBIG COMPANY'S EXTRACT of  
MEAT, requiring Baron Liebig, the Inventor's, Signature on  
every jar, being the only guarantee of genuineness.

### BEEF ESSENCE.

1 lb. equal to 42 lbs. of Butchers' Meat.

**Whitehead and Co.'s Beef Extract**

is certified by eminent Medical Analysts as pure, most  
nutritious, and wholesome.

Sold in boxes from 2s. 3d. by all Grocers, Italian Warehouse-  
men, and Chemists, and Wholesale of Copland and Co.,  
Travers and Sons, Preston and Sons, Crosse and Blackwell,  
and E. Lazenby and Son.

As supplied to the Sick and Wounded.

### SAUCE.—LEA AND PERRINS. THE "WORCESTERSHIRE,"

Pronounced by Connoisseurs, "The only Good Sauce,"  
Improves the appetite, and aids digestion.  
Unrivalled for piquancy and flavour.

ASK FOR LEA AND PERRINS' SAUCE.

BEWARE OF IMITATIONS.  
and see the Names of LEA & PERRINS on all bottles  
and labels.

Agents—CROSSE and BLACKWELL, London, and sold  
by all Dealers in Sauces throughout the World.

### HORNIMAN'S TEA

the Purest, Strongest, Cheapest, and Best.  
Prices, 2s. 4d.—2s. 8d.—3s.—3s. 4d. & 3s. 8d. lb.

Genuine packets signed *W. A. Horniman & Co.*

Original Importers of the Pure Tea, free from mineral powder.

**2,538** AGENTS ARE APPOINTED—  
CHEMISTS, &c., in the COUNTRY  
—CONFECTIONERS in LONDON.

### KINAHAN'S .LL. WHISKY.

This celebrated and most delicious old mellow spirit is the  
very CREAM of IRISH WHISKIES, in quality unrivalled,  
perfectly pure, and more wholesome than the finest Cognac  
Brandy. Note the words—

"KINAHAN'S .LL. WHISKY"  
on Seal, Label, and Cork.

New Wholesale Depot, 6A, Great Tichfield-street,  
Oxford-street, W.

### IMPERFECT DIGESTION AND ASSIMILATION.

SAVORY & MOORE'S PANCREATIC EMULSION  
and PANCREATINE are the most potent remedial agents.  
They are the only remedies yet known for effecting the diges-  
tion of Cod Liver Oil and preventing nausea, while they also  
efficiently supply the place of the oil when rejected by the  
stomach. These facts are now attested by the published  
records of numerous medical men, extracts from which accom-  
pany each bottle. Price from 2s. to 21s.

SAVORY & MOORE, 143, New Bond-street, London,  
and all Chemists.

NOTE.—Name and trade mark on each bottle.

### PURE AERATED WATERS. ELLIS'S RUTHIN WATERS, Soda, Potass, Seltzer, Lemonade, Lithia, and for GOUT, Lithia & Potass.

CORKS BRANDED "R. ELLIS & SON, RUTHIN,"  
and every label bears their trade mark. Sold everywhere, and  
Wholesale of R. Ellis & Son, Ruthin, North Wales. London  
Agents:—W. Best & Sons, Henrietta-street, Cavendish-  
square.

### ASTHMA AND BRONCHITIS

Effectually removed by the use of "DATURA TATULA."

"Of great efficacy in cases of Asthma and Chronic Bron-  
chitis."—Dub. Jnl. of Med. Sci. "The fumes cause no  
nausea, so that the most delicate lady may use the remedy.  
I have never known an instance in which relief was not ob-  
tained."—Letter from Gen. Alexander. As Tobacco in tins,  
2s. 6d., 5s., 10s., and 18s. Cigars and Cigarettes in boxes,  
3s., 6s., and 15s. Pastilles for inhalation, boxes, 2s. 6d., 5s.,  
and 10s.

SAVORY & MOORE, 143, New Bond-street, London.

### CROSBY'S BALSAMIC COUGH ELIXIR.

Opium, Narcotics, and Squills are too often invoked to  
give relief in Coughs, Colds, and all Pulmonary Diseases.  
Instead of such fallacious remedies, which yield momentary  
relief at the expense of enfeebling the digestive organs, and  
thus increasing that debility which lies at the root of the  
malady, modern science points to CROSBY'S BALSAMIC  
COUGH ELIXIR as the true remedy.

#### SELECT TESTIMONIAL.

Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:  
—"I have repeatedly observed how very rapidly and invari-  
ably it subdued Cough, Pain, and Irritation of the Chest in  
cases of Pulmonary Consumption, and I can, with the  
greatest confidence, recommend it as a most valuable adjunct  
to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not  
only allays the local irritation, but improves digestion and  
strengthens the constitution. Hence it is used with the  
most signal success in Asthma, Bronchitis, Consumption,  
Coughs, Influenza, Night Sweats of Consumption, Quinsy,  
and all affections of the throat and chest. Sold by all re-  
spectable Chemists and Patent Medicine Dealers, in bottles,  
at 1s. 9d., 4s., 6d., and 11s. each; and also by James M.  
Crosby, Chemist, Scarborough.

\*. Invalids should read Crosby's Prize Treatise on "Dis-  
eases of the Lungs and Air Vessels," a copy of which can be  
had gratis of all Chemists.

## OZOKERIT (PATENTED). OZOKERIT

THESE WONDERFUL CANDLES SOLD EVERYWHERE

At 1s. 3d. per lb. in all sizes. Wholesale (only) of

J. C. & J. FIELD, LONDON.

IMPORTANT NOTICE.

### J. & P. COATS,

SEWING, TATTING, & CROCHET COTTON MANUFACTURERS,  
PAISLEY,

Holders of Prize Medals awarded at the London and Paris Exhibitions for Excellence of Quality.

J. & P. COATS beg to call the attention of the Public to their Improved Best Soft  
SEWING COTTON, which with the view of more fully meeting the wants of Sewing Machines, they now make Six  
Cord in all lengths from No. 10 to 100 inclusive.

The importance of this change will be more clearly understood when they state that in the TRADE, ordinary  
Soft Sewing Cotton, in all lengths, known as Six Cord, is such to No. 40 only, being Four Cord from 42 to 70, and Three  
Cord above that number.

WHOLESALE AGENT—

WM. GILMOUR, 80, WOOD-STREET, CHEAPSIDE, LONDON.

### COALS.—LOWEST SUMMER PRICES.

—LEA and CO'S PRICES.—Hetton or Lambton  
Well's-end, by screw steamers and railway, 23s.; Hartlepool,  
22s. best Wigan, 20s.; best Silkstone, 20s.; new Silkstone,  
19s.; Clay-cross, 20s. and 17s.; Primrose, 19s.; Barnsley,  
17s.; best Derby, 17s.; Kitchen, 16s.; Cobbles, 15s.;  
Hartley, 16s.; Nuts, 14s.; Tanfield Moor, 19s.; small, 11s.  
Coke, 14s. per 12 sacks. Net cash. Delivered thoroughly  
screened. Depôts, Highbury and Highgate, N.; Kingsland,  
E.; Beauvoir Wharf, Kingsland-road; Great Northern  
Railway Stations, King's-cross and Holloway; and 4 and 5  
Wharves, Regent's-park-basin. No Agents.

COAL.—GEORGE J. COCKERELL and  
COMPANY, Established 1833.—Best Coals only.—  
Cash, 23s. G. J. C. and Co. sell no other than the best Wall-  
end Coals, which they believe to be the cleanest, the most  
durable, and the cheapest in the end for all domestic pur-  
poses. Vendors to Her Majesty, H.R.H. the Prince of Wales,  
and H.R.H. the Duke of Edinburgh.—13, Cornhill; Eaton  
Wharf, Pimlico (office next to the Grosvenor Hotel); Purfleet  
Wharf, Earl-street, Blackfriars; Sunderland Wharf, Peckham;  
Durham Wharf, Wandsworth (office, 108, High-street); High-  
level Station, Crystal Palace.

### DINNEFORD'S FLUID MAGNESIA.

The best remedy for  
ACIDITY OF THE STOMACH,

HEARTBURN, HEADACHE, GOUT, and INDIGES-  
TION; and the best mild aperient for delicate constitutions,  
especially adapted for LADIES, CHILDREN, and IN-  
FANTS.

DINNEFORD AND CO.,

172, New Bond-street, London, and of all Chemists.

#### RUPTURES.

BY HER MAJESTY'S ROYAL LETTERS PATENT.

WHITE'S MOC-MAIN PATENT  
LEVER TRUSS, requiring no steel spring round  
the body, is recommended for the following peculiarities and  
advantages:—1st. Facility of application; 2nd. Perfect free-  
dom from liability to chafe or excoriate; 3rd. It may be worn  
with equal comfort in any position of the body, by night or  
day; 4th. It admits of every kind of exercise without the  
slightest inconvenience to the wearer, and is perfectly con-  
cealed from observation.

"We do not hesitate to give to this invention our unquali-  
fied approbation; and we strenuously advise the use of it to  
all those who stand in need of that protection, which they  
cannot so fully, nor with the same comfort, obtain from any  
other apparatus or truss as from that which we have the  
highest satisfaction in thus recommending."—Church and  
State Gazette.

Recommended by the following eminent Surgeons:—Wil-  
liam Fergusson, Esq., F.R.S., Professor of Surgery in King's  
College, Surgeon to King's College Hospital, &c.; C. G.  
Guthrie, Esq., Surgeon to the Royal Westminster Ophthal-  
mic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to  
King's College Hospital; T. Callaway, Esq., Senior  
Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S.,  
Surgeon to the Magdalen Hospital; T. Blizard Curling, Esq.,  
F.R.C.S., Surgeon to the London Hospital; W. J. Fisher,  
Esq., Surgeon-in-Chief to the Metropolitan Police Force;  
Aston Key, Esq., Surgeon to Prince Albert; Robert Liston,  
Esq., F.R.S.; James Luke, Esq., Surgeon to the London  
Truss Society; Erasmus Wilson, Esq., F.R.S.; and many  
others.

A Descriptive Circular may be had by post, and the Truss  
(which cannot fail to fit) can be forwarded by post, on send-  
ing the circumference of the body, two inches below the hips,  
to the Manufacturer.

Mr. WHITE, 228, PICCADILLY, LONDON.

Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s. 6d.

Postage, 1s.

Price of a Double Truss, 31s. 6d., 42s., and 52s. 6d.

Postage, 1s. 8d.

Price of an Umbilical Truss, 42s. and 52s. Postage, 1s. 10d.

Post Office Orders to be made payable to John White, Post  
Office, Piccadilly.

#### NEW PATENT

ELASTIC STOCKINGS, KNEE-CAPS, &c.  
—The material of which these are made is recom-  
mended by the Faculty as being peculiarly elastic and com-  
pressible, and the best invention for giving efficient and per-  
manent support in all cases of WEAKNESS and swelling of  
the LEGS, VARICOSE VEINS, SPRAINS, &c. It is  
porous, light in texture, and inexpensive, and is drawn on  
like an ordinary stocking. Price 4s. 6d., 7s. 6d., 10s., and  
16s. each. Postage 6d.

John White, Manufacturer, 228, Piccadilly, London.

### IRON CHAPELS, SCHOOLS, &c.

### F. BRABY & Co.

PRICE LISTS AND DRAWINGS FREE ON APPLICATION.

F. BRABY & CO.,

FITZROY WORKS, EUSTON ROAD, LONDON.

And at IDA WHARF, DEPTFORD.

The Ladies are respectfully solicited to make a trial of the

### GLENFIELD STARCH.

which they will find to be far superior to any other Starch  
for dressing Laces, Linens, &c.

It is now used in all Laundries, from the cottage to the  
palace, and when once tried is found to be indispensable

When you ask for Glenfield Starch, see that you get it,  
as inferior kinds are often substituted for the sake of  
extra profits.

### FRAGRANT SOAP.

The celebrated "UNITED SERVICE" TABLET is famed  
for its delightful fragrance and beneficial effect on the skin.  
Manufactured by

J. C. & J. FIELD, Patentees of the Self-fitting Candles.

Sold by Chemists, Oil and Italian Warehousemen, and others.  
\*.\* Use no other. See name on each tablet.

#### USE

### GODDARD'S PLATE POWDER. (NON-MERCURIAL.)

For more than 20 years it has sustained an unrivalled repu-  
tation throughout the United Kingdom and Colonies as the  
BEST and SAFEST article for cleansing Plate.

Sold by Chemists and Ironmongers, &c., in Boxes, 1s.,  
2s. 6d., and 4s. 6d. each, and by the Inventor, J. GODDARD,  
Chemist, Leicester.

A REAL SEA BATH in your own room,  
by dissolving TIDMAN'S SEA SALT in ordinary  
water. Five ounces should be used to each gallon. By tak-  
ing a daily bath prepared with this Salt you enjoy the luxury  
and the benefits of a course of sea bathing, minus the incon-  
venience of absence from home, and are adopting the surest  
means of giving tone to your constitution. Sold in Bags  
and Boxes by all Chemists and Druggists. Beware of imita-  
tions.

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